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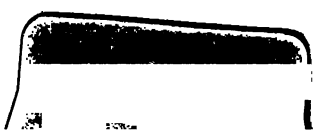

A

VINDICATION

OF

THE CHURCH OF ENGLAND.

LONDON :
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ST. JOHN'S SQUARE.

A

VINDICATION

OF

THE CHURCH OF ENGLAND,

FROM

CHARGES

BROUGHT AGAINST HER IN

THE CHRISTIAN'S PENNY MAGAZINE.

BY THE

REV. G. B. SANDFORD, M.A.

OF BRASENOSE COLLEGE, OXFORD,

CURATE OF CHURCH MINSHULL, CHESHIRE.

THE PROFITS, IF ANY, ARE DEDICATED TOWARDS ERECTING A NEW SCHOOL-ROOM IN THE PARISH OF CHURCH MINSHULL.

LONDON:

FRANCIS & JOHN RIVINGTON,

ST. PAUL'S CHURCH YARD, AND WATERLOO PLACE;

& J. H. PARKER, OXFORD.

1847.

TO THE

REVEREND JEREMIAH SMITH, D.D.

VICAR OF GREAT WILBRAHAM, CAMBRIDGESHIRE,

LATE HIGH MASTER OF THE FREE GRAMMAR SCHOOL, MANCHESTER,

TO WHOM

THE AUTHOR HAS BEEN LONG BOUND

BY GRATITUDE AND ESTEEM,

AND NOW

BY A CLOSER AND MORE ENDEARING TIE,

THE FOLLOWING PAGES

ARE

HUMBLY AND AFFECTIONATELY INSCRIBED.

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A VINDICATION,

&c.

MY DEAR SIR,

I have found a Dissenting periodical, named, The CHRISTIAN'S PENNY MAGAZINE, in the houses of several Church-people of this parish. That same publication is very violent in its language against the Church. She is there represented as vile and odious: we are told that she is not a safe way of salvation; and every sinew is exerted to induce her members to forsake and leave her. I am sorry, yea, truly grieved, that such a book should be admitted into the dwelling of any person belonging to the Church. If any want instruction, have we not abundance of books, written by our Bishops and Clergy; or sanctioned by those, on whose judgment we may depend, that they may consult? That the multitude read books of varied character can be attended with no good. It is easy to introduce evil, but it is not easy to expel it: the very weakest mind is so much an easier prey to error; but he cannot as easily ascend from error unto truth. The smallest mischief which can arise from the perusal of such pages is, that the minds of some may become unsettled; and we know that rancour and ill feeling are but too frequently the result of religious controversy. Most glad indeed should

I have been never to have met with the publication, and that it had not been seen amongst us. There would have been then no need that I thus address you; but now I feel constrained to write. I trust that I have an anxious care for all my flock. Their welfare and prosperity are the subject of my daily prayers. I rejoice whenever temporal blessings are bestowed on any, and that all may live humbly and with holiness upon earth; and thus finally, by the mercy of the Almighty, attain to life eternal, I devote and willingly give my time and thoughts. And now that evil is amongst us, my heart assures me that I should not be acting uprightly, were I to remain silent. I push myself therefore forward; buckle on my armour, and gird myself with weapons of defence, that if possible I may withstand the enemy. This then is the object of my writing: I will make some observations on the work before me, and I trust that it shall appear that, notwithstanding the attack, our venerable mother is indeed worthy of our affection, and that we may continue to worship in her folds with safety.

I will make, first, some observations respecting the nature of the Church. These Dissenters affirm that "the term Church, as applied to religious assemblies, has two, and only two, distinct significations. In the first sense," say they, "it denotes the whole of God's elect, the general assembly and church of the first-born, whose names are written in heaven[1]." How the word is really used in the passage in the Epistle to the Hebrews alluded to I will not stay to determine[2]. But in the publication, whose words I am considering, it is evidently taken to signify the Church

[1] January Number, p. 10.

[2] Bp. Pearson understands this passage of the Church Catholic upon earth.

invisible and triumphant; consisting of angels and archangels and just men made perfect, blessed for ever. Such, it is affirmed, is its first sense. "And in the second acceptation," they continue, "it signifies a society or congregation of believers, meeting statedly for religious purposes[3]." Here all are excluded from the name of members who do not assemble in one and the same building, and flock to listen to the same preacher. Thus limits are set to the meaning of the word; and this that they may adapt it to their own meetings, as though these were spoken of in the sacred volume, and their system in accordance with the will of God. They avowedly separate from the Church of the land, in which they live, but wish to preserve to themselves the name of Church.

Are they, however, correct in these their definitions? This we will now see; and in what I write, I would wish it to be remembered, that I say nothing new; nay, I will express myself as much as possible in the words of others, and copy my sentences from books which have been long known. This will add weight to my testimony; and it will make it evident, that others perhaps might have attained to better knowledge, had they earnestly desired. And first, the Dissenters object to our applying the term "Church" to the material building in which we worship. The hallowed courts of the Lord's house we are accustomed to designate a Church; but at this the ears of Dissenters are offended. They assert, that this was invented "to serve the ends of the Papacy[4];" and that the word has no such signification in Scripture. But let us pause, and hear the words of the Apostle. In the first Epistle to the Corinthians we read the following: "When ye come

[3] No. I. p. 10. [4] No. I. p. 11.

together *in the Church*, I hear that there be divisions among you.—What? have ye not houses to eat and to drink in? or despise ye the *Church* of God, and shame them that have not[5]?" I do not indeed mean to determine that St. Paul alluded to the building, when he thus wrote; but so it is understood by many, and those persons not of mean ability[6]. "It hath been conceived," writes Bishop Pearson, "that even in the Scriptures it," *i. e.* the word Church, "is sometimes taken for the place in which the members of the Church did meet to perform their solemn and public services unto God; and some passages there are which seem to speak no less; but yet they are not so certainly to be understood of the place, but that they may as well be spoken of the people congregated in a certain place[7]." In the Homilies[8] the words, which we are considering, are interpreted of the building; and if we also should so apply them, it will neither show depravity of heart, nor be self-evident that we are in error. "The word Church," I again quote the words of Pearson, "is derived from the Greek, and first signified the *house* of the Lord, that is, of Christ, and from thence was taken to signify the people of God meeting in the house of God[9]." And though now the more strict definition of the word is to use the language of the Article, "a congregation of faithful men," when we apply it also in its first intention, no harm can possibly arise. "The congregation of faithful men" is the Church; but when we so designate the building also in which they meet, we follow the example of

[5] 1 Cor. xi. 18. 22.

[6] It is understood to mean the building, by Fuller, Selden, Mede. See Burton, in loc.

[7] On the Creed, Art. IX. p. 565.

[8] On the Right Use of the Church, p. 146.

[9] On the Creed, Art. IX. p. 562.

holy men of old [10]; and to say that it is a Popish corruption, is at least to manifest not much knowledge upon the subject.

We will proceed, however, and take one or two other passages from the New Testament, and endeavour to ascertain their bearing. Our opponents say, as we have seen, that the word has only two significations [1]. I undertake to produce passages where it has undoubtedly two other meanings. We read, for example, of the Church that

[10] Bishop Beveridge quotes St. Augustine and St. Chrysostom, where the word is so used. On Art. XIX.

[1] These Dissenters do not seem to be very clear in their definitions. We have seen their language above; compare this with the following from No. IV. p. 100. "The word Church means the whole body of true believers throughout the world." And again, in No. VI. p. 154, I read, "The Rev. D. Turner remarks, that every such *particular* Church is to be esteemed a part of the *universal* Church, or general body of Christians called by that name." These are evidently different definitions from what they had given us in No. I. p. 10. There they spoke of the Church triumphant and in its glorified state; here they speak of it as upon the earth and militant. And again, we read, No. I. p. 11, that calling the building, in which we worship, a Church, "facilitated the abolition of a most momentous distinction—the distinction of mankind into two classes, the *godly* and the *ungodly*, as expressed by the Scripture terms, the *Church* and the world—a step which, up to this hour, has been attended with the most ruinous effects to the souls of men." On reading this, I supposed that, according to their notions, the Church was to consist solely of the holy, just, and good. I cannot, however, reconcile such an idea with what I find in other parts of their publication. Take, for example, the following: "Great changes are obviously approaching; there is hardly one religious body which is not more or less in a state of agitation. I refer not to one, or to two, or to three of these bodies, but to the general Church of Christ. It seems as if there were sifting times coming—as if Christ had taken His fan into His hand, and was about to purge His floor. All the Churches may expect to be sifted; and in all there will be found something wrong. Alas! for the religious body which pretends to plume itself upon its spotless purity." No. IV. p. 108.

was in the *house* of Priscilla and Aquila at Rome [2]; of the Church which was in the *house* of Nymphas at Colosse [3]; and of Philemon at Laodicæa [4]. These are instances, where the word is applied to bodies, not so numerous as congregations of many families; and so far from the definitions of these Dissenters being correct, (I quote the words of Stillingfleet,) "If that of which we read the clearest instances in Scripture, must be the standard of all future ages, much more might be said for limiting Churches to *private families* than to *particular congregations* [5]." And not only is the term Church applied, as we have seen, to bodies smaller than congregations, it has also a wider signification. "St. Paul wrote to the Corinthians," are the words of Pearson, "*Let your women* [6] *keep silence in the Churches*, yet the dedication of the Epistle is, *unto the Church of God which is at Corinth*. So we read not of the Churches, but the Church at Jerusalem, the Church at Antioch, the Church at Cæsarea, the Church at Ephesus, the Church of the Thessalonians, the Church of Laodicæa, the Church of Smyrna, the Church of Pergamus, the Church of Thyatira, the Church of Sardis, the Church of Philadelphia. From whence it appeareth, that a collection of several congregations, every one of which is in some sense a Church, and may be called so, is properly one Church by virtue of the subordination of them all in one government under one ruler [7]."

[2] Rom. xvi. 3. 5. [3] Col. iv. 15. [4] Philem. 2.

[5] Sermon xviii. On the Mischief of Separation.

[6] These words of the inspired Apostle seem to be overlooked by some Dissenters. It is not very long since we saw it placarded, that a woman would preach in a Dissenting meeting-house in this neighbourhood.

[7] On the Creed, Art. IX. p. 566. That the word Church is used to represent a body consisting of many congregations, but under one Bishop, is abundantly evident to every one who is at all versed in the

I have shown two meanings of the word Church in the sacred volume beside what the Dissenters would assure us

writings of the early Fathers. In No. VI., however, (June,) of the Christian's Penny Magazine, (p. 152,) it is asserted that the early Churches were congregational; and that each congregation was independent of all other bodies of Christians; and extraordinary as it must appear to every one, who is conversant with their writings, Mosheim's Commentary on the Affairs of Christians before the time of Constantine, and Bishop Kaye's Ecclesiastical History, are quoted as favoring such a notion. First, we will refer to Mosheim. Had the writer looked back a few pages, he would have found very different matter, such as the following: "As to the place of these meetings, it should seem that at the first they were held in such of the private houses of the Christians as had room adequate to the accommodation of any thing like a considerable number of persons. When the Church, however, came to consist of many thousands of people, so that it was utterly impossible for them to assemble with any degree of convenience in one place, it is probable that the members distributed themselves into classes, or, as we should say in modern language, parishes, to each of which was assigned a separate place of meeting, for the purposes of divine worship." Chap. xxxvii. In chap. xli. Mosheim records, that Bishops were appointed over various and many congregations at an early period. The following is from a note: "As the early Churches are well known to have taken all their institutions and regulations from the model exhibited to them by the Church of Jerusalem, it appears to me that scarcely a doubt can be entertained of their having been also indebted to this last-mentioned venerable assembly for the example of appointing some one man to preside *over the presbyters* and general interests of each individual Church, and that the first instance of any one's being invested with the episcopal office occurred in that city.—All ancient authorities, from the second century downwards, concur in representing James the Younger, the brother of our Lord after the flesh, as the first Bishop of the Church of Jerusalem, having been so created by the Apostles themselves." There is not need that I multiply quotations. From what I have written, the fidelity of the writer in the Magazine, as an authority, is sadly tested; nor is he more fortunate in his reference to Bishop Kaye. That learned prelate writes, in the passage alluded to, concerning the independence of the other Churches of Christendom from the jurisdiction of the Bishop of Rome. This is a subject widely remote from that of the independence of each con-

are its two only significations. There is a third also, which is equally undeniable. I cannot do better than quote the words of Pearson. "Now as several Churches are reduced to the denomination of one Church, in relation to the single governor of those many Churches, so all the Churches of all cities and all nations in the world may be reduced to the same single denomination in relation to one supreme Governor of them all; and that one Governor is Christ, the Bishop of our souls. Wherefore the Apostle, speaking of that in which all Churches do agree, comprehendeth them all under the same appellation of one Church[8]." Among

gregation. He writes, on the contrary, "that Tertullian bears testimony to the existence of a distinction between the clergy and laity," and also to "a distinction of orders among the clergy.—The episcopal office, according to Tertullian, was of Apostolic institution," pp. 232, 233. This note is already too long; but I cannot refrain from referring my readers to the Epistles of the Apostolical Ignatius, (*whose authority, as we shall shortly see, even the editors of the Penny Magazine must admit,*) from any of which we may learn that the early Churches were all founded consisting of the Laity, and the Bishops, Priests, and Deacons, who were set over them, and to whom the laity should pay respect. Consequently each Church must have had many congregations. One passage from this Father must suffice. "In like manner let all reverence the Deacons as Jesus Christ; and the Bishop as the Father; and the Presbyters as the Sanhedrim of God and College of the Apostles. Without these there is no Church." Ad Trall. iii. Wake's Translation.

[8] On the Creed, Art. IX. p. 567. In ancient writings we find the words "Church" and "Churches" applied each of them to the whole of Christendom. Thus in the letter from the Church of Smyrna relating the martyrdom of the blessed Polycarp (which is quoted and somewhat loosely translated in the September No. (IX.) of the Christian's Penny Magazine, p. 230) we read: The Epistle is addressed "to the Church of God which is at Philadelphia, and to all the other assemblies (parishes) of the *Holy Catholic Church*, in every place." In ch. v. it is recorded that Polycarp prayed "for all men, and for the *Churches* which were in all the world, according to his custom." And, thirdly, in ch. viii., that he remembered all men in his prayer,

the passages from Holy Scripture which are adduced, where all Christians are mentioned as constituting one Church, we may observe the following:—Our blessed Lord addressed Himself to Peter, "Thou art Peter, and upon this rock I will build My *Church*, and the gates of hell shall not prevail against it[9]." In the Acts of the Apostles we read, "The Lord added to the *Church* daily such as should be saved[10]." And again, the words of St. Paul to the Bishops and Presbyters assembled at Miletus, "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the *Church* of God, which He hath purchased with His own blood[1]." To the Corinthians writes that Apostle, "God hath set some in the *Church*, first Apostles[2]," &c. And lastly, for there is not need that I recite every passage, we may remember how very frequently he speaks of the *Church* as the *body*[3] *of our Redeemer;* and how very often he relates, that before his conversion he had persecuted[4] the *Church* of God. And here I would again remind you, that in what I have written there is nothing new. While I write, I have Manning on the Unity of the Church, and portions of the writings of Stillingfleet[5], Beveridge[6], and Barrow[7] upon my table, from any of which this same instruction may be gathered.

According to the Scriptural acceptation of the word

"whether little or great, honorable or obscure, that had been at any time acquainted with him; and with them the whole Catholic *Church* over all the world."—Wake's Translation.

[9] Matt. xvi. 18. [10] ii. 47. [1] xx. 28. [2] 1 Cor. xii. 28.
[3] Ephes. i. 23; v. 23. Col. i. 18.
[4] 1 Cor. xv. 9. Gal. i. 13. Phil. iii. 6.
[5] Sermon xviii. [6] On the XXXIX Articles.
[7] On the Unity of the Church.

Church, we may, as we have seen, apply it variously. We may say, "the Church in such a house;" and accordingly so we use that term in daily prayer within the walls of my own dwelling. On the evening of Tuesday we pray as follows: "Look graciously, O Lord, upon Thy Church in this house, and hear us when we pray for all who are commended to our prayers by kindred or alliance, by the obligation of benefits received, by charge entrusted to our care, by moral friendship, by Christian charity, by promise, by mutual duty, be Thou merciful unto us all, and bless us, and show us the light of Thy countenance[8]." This is to use the word in its very narrowest acceptation; but we may extend it, and speak of the Church of this parish, signifying all the families who hold communion with each other, and are accustomed to assemble in the same hallowed courts of the Lord's house. Yea, we may go further still, and speak, and that with greater correctness, of the Church of such a city, embracing many congregations; but "all those particular Churches are members of the general and universal Church, which is one by unity of aggregation; and this is the Church in the Creed which we believe, and which is in other Creeds expressly termed *one, I believe in one Holy Catholic Church*[9]." It is this Catholic or Universal Church which is defined in Article XIX[10].

It is and always has been the belief of Christians, that there is one Catholic Church. "The unity of the Church," writes Archdeacon Manning, "is contained as an Article of faith in every baptismal Creed on record[1]." The number of those who embrace the religion given us by our

[8] Hook's Family Prayers.
[9] Pearson on the Creed, Art. IX. p. 567.
[10] Beveridge on Art. XIX.
[1] The Unity of the Church, part i. chap. i.

blessed Lord and His Apostles, we call the Church; and when we express our belief in this Church, it is—that God has given to us and all men one way and path to heaven, and it is His will that we pursue it. The Church is a society[2], elect and chosen by the Almighty, separated from the rest of mankind, with certain marks and badges of profession; a duly appointed order of governors, officers, and servants: with prescribed laws how fresh members shall be admitted, and by what means and for what causes any shall be excluded or ejected. The Church is visible, conspicuous in the world, and may be seen of all men; it is also spiritual, conferring spiritual blessings, and having for its end the glory of the Almighty, and the improvement and eternal happiness of its members. That it is for all to pasture within the fold of our Redeemer, Dissenters would seem to be themselves aware. We read, for instance, in their publication, the following and other like sentences: "In the records of piety have you met with one distinguished saint who declined to confess Christ before men, and who lived and died unconnected in fellowship with any Church? It is wholly through Church fellowship that Christ carries on his government among his people, and extends his kingdom on earth. Churches alone can support, preserve, and diffuse the Gospel. It is through the Church that the Saviour bestows his blessings upon the world[3]." There is an approach to truth in the above sentence, if we understand the words Church and Churches in their Scriptural acceptation; but nothing could be fur-

[2] "The true notion of a Church is no more than of a society of men united together for their order and government according to the rules of the Christian religion."—Stillingfleet, Sermon xviii. See Potter on Church Government, chap. i. And Hooker, book iii. c. i. 14.

[3] Pages 42 and 63.

ther from the truth than those remarks, as they would apply them, with their, as we have seen, erroneous definitions. I have written that this is an *approach* to truth, and not that it is truth itself. The words are far too positive. We believe the Church to be the *revealed* way to life; there *we know* that God bestows His Spirit; and thus *He wills* that men receive It[4]. But we cannot say that in no other way He confers His blessing, nor that persons may not be elsewhere accepted[5]. We cannot bind His mercy: it is for us to conform to what He has commanded; and what may be

[4] "The Catholic sense of this doctrine may be expressed in the following propositions:

"First. That God has revealed no other way of salvation but by faith in Christ.

"Secondly. That He has committed the ministry of reconciliation, that is, of interceding with Him, and of assuring mankind of pardon, to no other body than the one Church.

"Thirdly. That to no other body on earth has been intrusted a Divine commission to witness the mysteries of Revelation, or to administer the sacraments of grace.

"Fourthly. That no other body is ordained of God to be the moral discipline restoring the Divine image to the soul of man.

"Fifthly. That no other body on earth is divinely set for the moral probation, for the rising and falling of mankind.

"And lastly. As a consequence from all these, that they who separate themselves from it, separate themselves from the way of probation, the moral discipline, the sacraments of grace, the witness of truth, the ministry of reconciliation, and the only revealed way of partaking in the sacrifice of Christ."—Manning on Unity, part iii. chap. i.

[5] "It is always to be observed that this is a declaration, not a judicial doctrine. It testifies affirmatively the Revelation of God, but does not venture to decide the ultimate award of any living soul." —Ibid. "It is one thing to assert that there is no proof that God has revealed another way of salvation besides the one Church, and another thing to say that all concerning whom God has revealed nothing shall certainly be lost. This no man dare say; nor does it follow from the principle here affirmed."—Ibid. part iii. chap. ii.

the lot, which He may assign to others, we leave to His All-righteous will. And having said this, we will proceed. The Church is the revealed way for us to walk in, and there we may be sure, if we be ourselves deserving, to obtain God's favour. The following titles, writes Dr. I. Barrow [6], are applied in Holy Scripture to the Church, more especially triumphant, but also as sojourning upon earth. "It is the spouse and wife of Christ—the house of God, built upon a rock—the city of God, the new, the holy, the heavenly Jerusalem, the mother of us all—the Sion, which the Lord hath chosen—the mountain of the Lord, seated above all mountains—the elect generation, royal priesthood, holy nation, peculiar people." In these the entire unity is declared plainly: there is unity and yet multiplicity. "There is one body," writes St. Paul, "and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism [7]." And again, "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ [8]." This then is the nature and constitution of the Church. The Church is one, but has many members and many branches; all these members and branches, in a narrower acceptation of the word, are, and may be called, Churches; and we speak, and that correctly, of the Church of such a city, such a province, or such a nation [9]. But all these,

[6] Discourse concerning the Unity of the Church,—Introduction.

[7] Eph. iv. 4, 5. [8] 1 Cor. xii. 12.

[9] This may be called an Ecclesiastical division. "A distinction must be drawn between what is of ecclesiastical and what is of apostolical origin. The precedence of patriarchal and archiepiscopal sees rests on the canons of the Church, and arose by the force of accidents, separable, before the event, from all sees alike. Patriarchs and metropolitans were the Bishops either of the greatest or of the oldest sees. Civil precedence is the basis of the patriarchal, and spiritual maternity of the metropolitical, authority. But the basis of

in another sense of the word, make but one Church[10]. They are one, having all the same Lord and Saviour; all have

all apostolical power, whether in patriarchs, metropolitans, or archbishops, is the one episcopate, of which indivisible authority all Bishops are each one severally and in full partakers."—Manning on the Unity, part i. chap. iv. "To maintain and regulate this concord and correspondence of the Bishops among themselves, they disposed of themselves into provinces, and chose one Bishop of the province to preside in their councils when they met, with some particular jurisdictions in the intervals, such as they thought fit, for the better regulation of the whole; but without the infringement of the power of each Bishop within his own diocese. And as every province of Bishops had such a metropolitan, so when the several provinces of one nation or kingdom met, they had a primate of the whole nation or kingdom," &c.—Leslie, Answer to the Bishop of Meaux, Works, vol. i. p. 572. I will conclude this note with an extract from Stillingfleet, Sermon xviii.—"If there be one Catholic Church consisting of multitudes of particular Churches consenting in one faith; then why may there not be one national Church from the consent in the same articles of religion, and the same rules of government and order of worship? Nay, if it be mutual consent and agreement which makes a Church, then why may not national societies agreeing together in the same faith, and under the same government and discipline, be as truly and properly a Church, as any particular congregation?"

[10] "The Church is one, though she be spread abroad, and multiplies with the increase of her progeny: even as the sun has rays many, yet one light; and the tree boughs many, yet its strength is one, seated in the deep-lodged root; and as, when many streams flow down from one source, though a multiplicity of waters seems to be diffused from the bountifulness of the overflowing abundance, unity is preserved in the source itself. Part a ray of the sun from its orb, and its unity forbids this division of light; break a branch from a tree, once broken it can bud no more; cut the stream from its fountain, the remnant will be dried up. Thus the Church, flooded with the light of the Lord, puts forth her rays through the whole world, with yet one light, which is spread upon all places, while its unity of body is not infringed. She stretches forth her branches over the universal earth, in the riches of plenty, and pours abroad her bountiful and onward streams; yet is there one head, one source, one mother, abundant in the results of her fruitfulness."—Cyprian de Unitate, Oxford Translation, c. iv.

the same faith and sacraments. Their worship and services are similar, and they have the same Priesthood. All teach or ought to teach one and the same doctrine, pointing to the same way to Life; that, namely, to which we are directed in revelation; and all hold, or ought to hold, communion with each other. Christians are brethren, and bound to love each other, and preserve unity, good-will, and peace[1]. The life of the Church, and consequently of every limb or member, depends upon its union with its Head. Nothing which is not of this body can belong to it; nor can vitality and animation remain in any portion which is cut off or separates itself from the body[2]. Such is the Church: and when we meditate upon the great love which God extends towards it, (He nourishes and cherishes it as His own flesh; He has affection towards it as His

[1] The following are the words of Dr. I. Barrow, writing on Art. IX. of the Apostles' Creed: "The genuine meaning of that Article may reasonably be deemed this—that we profess our adhering to the body of Christians, which, diffused over the world, doth retain the faith taught, the discipline settled, the practices appointed, by our Lord and His Apostles; that we maintain general charity toward all good Christians; that we are ready to entertain communion in holy offices with all such; that we are willing to observe the laws and orders established by authority or consent of the Churches, for maintenance of truth, order, and peace; that we renounce all heretical doctrines, all disorderly practices, all conspiracy with any factious combinations of people."—On Unity, viii. 13. Arg. ii. Answ. 4.

[2] "O how the Church is divided! O how the cities be cut and mangled! O how the coat of Christ, that was without seam, is all to rent and torn! O body mystical of Christ, where is that holy and happy unity, out of the which whosoever is, he is not in Christ? If one member be pulled from another, where is the body? If the body be drawn from the head, where is the life of the body? We cannot be joined to Christ our head, except we be glued with concord and charity one to another. For he that is not of this unity, is not of the Church of Christ, which is a congregation or unity together, and not a division."—Homily on Contention, part i.

wife,) must we not be, of almost all things, anxious that we be ever found members of the society which He beholds with such tenderness and compassion?

It is because we most firmly believe, and know that we have good reason for our confidence, that the Church of England, to which we belong, is a true and living branch of God's universal Church[3], that we bid all our brethren and countrymen receive her Sacraments, attend upon her services, and venerate her ordinances. If she were not a branch of the original and true Church, then could we not place reliance in her, nor could she be trusted as a guide; but, on the other hand, if she be indeed a branch, such as we believe her, then has she authority: it is not left to our own choice whether we will obey her; she is instituted by the Almighty; and it is at their own peril that any, who live within her jurisdiction, venture to depart from her[4]. To separate, is to forsake the body of Christ; nor can any in these realms preserve union with the Universal Church, who hold not communion with her. Our Blessed Lord has given us *one*, not *two* religions: "There shall be one

[3] "What we affirm is this, that our Church is a true Church, in all the respects mentioned by the author of the letter, and also a pure Church; and therefore such as from which no man can separate, or desert her communion without the guilt of schism. This the writers of our Church have affirmed, and by many large volumes proved."—Bishop Bull, A Vindication of the Church of England, xviii. vol. ii. p. 188.

[4] "All that withdraw their communion and obeisance from particular Churches, fairly established, (unto which they do belong, or where they reside,) do incur the guilt of schism; for such persons being, *de jure*, subject to those particular Churches, and excommunicating themselves, do consequently sever themselves from the Catholic Church; they commit great wrong toward that particular Church, and toward the whole Church of Christ."—Barrow on Unity, Corollary 6.

fold and one shepherd[5]." St. Paul exhorts the Ephesians that they preserve "the unity of the spirit in the bond of peace[6]." "Envying, and strife, and divisions," he writes to the Corinthians, "are an evidence of a carnal mind[7]." The Romans he admonishes that they "with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ[8]." And again, with the greatest plainness, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them[9]." These words of the Apostle, we may observe, and the Epistles from which they are taken, were not addressed to the Church at large, but to particular Churches, or those branches of the universal Church which had been planted at Rome, Ephesus, and Corinth. It is not then the will of God that there should be in any land various parties distinct from each other; but all calling themselves by His name. Our blessed Lord established a kingdom, and they are His own words, that "every kingdom divided against itself is brought to desolation[10]." This, however, which He founded, was upon a rock, and intended to remain; and we learn most evidently that it is not His will that Christendom should be rent in the way in which we see it. Doubtless this is evil in His sight. But we learn further, that in whatever land a true branch of God's Church and kingdom may be found, there it, and it only, is the religion provided for us: to it, if possible, we must conform; nor can we separate from it without sin[11].

[5] John x. 16. [6] iv. 3. [7] 1 Cor. iii. 3, 4.
[8] xv. 6. [9] xvi. 17. [10] Luke xi. 17.

[11] St. Ignatius writes to the Ephesians, chap. v. "Let no man deceive himself; if a man be not within the altar, he is deprived of the bread of God. For if the prayer of one or two be of such force, *as we are told*, how much more powerful shall that of the Bishop and the whole Church be? He therefore that does not come together

It is for all to hold communion with the Church. "Out of this society," writes Bishop Jeremy Taylor, "no man must depart[1]." "Christ never appointed two ways to heaven," are the words of Pearson, "nor did He build a Church to save some, and make another institution for other men's salvation[2]." Union is a thing most earnestly to be desired and sought for. We must preserve unity if possible, in all instances, with the Church of the region in which we sojourn, and through her with the Church universal also. Every society of Christians, which retains the essentials of a Church, must be beloved and held in reverence. We must not separate ourselves from them, nor hastily reject them from partaking in our devotions. It is one of the charges which we bring against the Church of Rome, that she rejects others, and cuts them off from communion without just cause. The Church, while she remains on earth, is a mixed society, and the evil are

into the same place with it, is proud, and has already condemned himself. For it is written, *God resisteth the proud.* Let us take heed, therefore, that we do not set ourselves against the Bishop, that we may be subject to God." I have written above, that Dissenters must own the authority of Ignatius. He and Polycarp were friends, and fellow-disciples of St. John the Apostle. On the martyrdom of Ignatius, Polycarp collected his epistles, and sent them with his own to the Church at Philippi, saying concerning them, "The Epistles of Ignatius, which he wrote unto us, together with what others of his have come to our hands, we have sent unto you, according to your order; which are subjoined to this Epistle: by which ye may be greatly profited: for they treat of faith and patience, and of all things that pertain to edification in the Lord Jesus."—Chap. xv. It is Polycarp, whose martyrdom is extolled, and whose fortitude as a Christian is held up to our admiration in the September Number (IX. page 230) of the Christian's Penny Magazine, who bears this testimony to the value of the Epistles of Ignatius. Surely the Dissenters must respect the testimony of Polycarp?

[1] Dissuasive from Popery, second part, book i. sect. 1.

[2] On the Creed, Art. IX. p. 584.

mingled with the good[3]; but on this I will say more presently. And as some of the members within her fold are wicked, and until the day of judgment we know not how many shall be finally accepted; error also may creep in amongst them[4]. The Church, and any branch of the Church, may fall from its purity. That the whole Church shall never fall into vital error, seems indeed to be the promise of the Saviour[5]; but in each or any separate branch we have no such confidence. No particular Church or branch of the Church universal can be certain that she shall always retain the truth. Any one may fall, renounce the faith, and the Almighty be tempted to remove her candlestick[6]. What should be our conduct, and what would be

[3] "The visible Church here on earth is like to a floor, in which is both wheat and chaff, Matt. iii. 12. It is like a field, in which there is both tares and wheat, Matt. xiii. 24. It is like a net, that gathereth of every kind, fishes good and bad, ver. 47. It is like Noah's ark, wherein were all sorts of beasts, both clean and unclean. In the Church, indeed, triumphant in heaven, there are saints only, and no sinners: but in the Church militant upon earth, there are sinners also as well as saints, as the Fathers long ago taught."—Beveridge on Art. XIX. See also the same taught us by Pearson on the Creed, Art. IX. p. 577. Hooker, book iii. ch. i. 8; and others.

[4] See Taylor's Diss. Popery, second part, book i. sect. i.

[5] "Wherefore being Christ doth promise His presence unto the Church, even to the end of the world, He doth thereby assure us of the existence of the Church, until that time, of which His presence is the cause."—Pearson on the Creed, Art. IX. p. 574. "That the Catholic or universal Church is infallible, so as constantly and firmly to maintain and hold every particular necessary truth delivered in the Gospel in one place or another, cannot be denied."—Beveridge on Art. XIX. "I find expressly these three things: First, that the Church is inexpugnable, and that the gates of hell shall never prevail against it, but that it shall remain for ever. And this all Protestants grant."—Archbishop Laud, Conference with Fisher, § 3, num. 11.

[6] "This I know, if she desired such a particular Church," *i. e.* an infallible one, "neither this Jesuit, nor any other, is able to show it

our duty, if such should be the case with the Church in which we have hitherto placed our confidence, it needs not that I consider. What I wish now to impress upon you is rather, and it is a solemn and important truth,—that in any country where a living branch of the true Church is found, there it is for all, if possible, to unite in worship, and join communion [7].

From what I have said, it is evident that every thing calling itself Dissent, is most probably error. It is in its very name and idea a division and separation in what the Almighty has declared shall be one and undivided [8]. That

her."—Laud's Conf. § 3, num. 2. "Many particular Churches have been wholly lost, many candlesticks have been removed; neither is there any particular Church which hath any power to continue itself more or longer than others."—Pearson on the Creed, Art. IX. p. 573.

[7] The following passage from Mr. Sewell's admirable Sermon, preached at Oxford, Nov. 5, 1845, is worthy of much attention: "As in a case of disputed allegiance we are not allowed to choose our side from preference to this law or that mode of government, but simply by the legitimacy of the title; so in the Church, whatever be her appointed constitution of God, we are bound to recognize and conform to it, refusing obedience to acts which we know to be unlawful, such as an idolatrous worship, but submitting to the punishment of our disobedience within her bosom, and bearing to be cast out, but never to cast out ourselves, until by some certain proof we learn that she herself has been rejected by God. In this way we are bound to struggle for the reformation of any branch of the Church into which corruptions have crept. In this way must a true Christian act, who had the calamity to be born where the title of Rome is allowed, as in the present state of Italy and of France. And in the same way he is bound to act in this country to his own acknowledged Church, unless it can be proved irrefragably that that Church is an usurper, and that Rome only has a claim to our allegiance."

[8] The following words of Ignatius are very solemn: "As many as are of God and of Jesus Christ, are also with their Bishop. And as many as shall with repentance return into the Unity of the Church,

schism and separation are sins, Dissenters are themselves aware, and therefore they allege in their own defence, that their conduct is inevitable. They bring against us the momentous charge, that the religion we profess is not truth; that the Church is not a safe way of salvation, and they cannot in conscience and with safety continue in her folds. This then, and the reasons which they assign, I will examine. But I would have you bear in mind, that if they fail in proving this, if salvation may be obtained in the Church, then are all their other reasons worthless, and separation is inexcusable.

I will take as the basis of my observations, an article which appears in No. I. of the Magazine, and is headed, WHY I DARE NOT CONFORM TO THE CHURCH OF ENGLAND[9]; where many reasons are collected, and which may be considered a fair summary and representation of the objections which these Dissenters bring against her.

I. i. It is said, first, that the Church of England "is not a proper Scriptural Church, but a political system instituted by worldly men for worldly ends, and is altogether a worldly body." This they undertake to prove by declaring; first, that the Church, as we behold her, does not agree with the definition of a Church, which is given in the Article. In Article XIX., as all Church people are aware, the Church, *i. e.* the Church universal, is defined to be

even these shall also be *the Servants* of God, that they may live according to Jesus Christ. Be not deceived, brethren: If any one follows him that makes a schism in the Church, he shall not inherit the kingdom of God. If any one walks after any other opinion, he agrees not with the Passion of Christ."—Ad Phil. iii. Wake's Translation.

[9] No. I. p. 12.

"a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things, that of necessity are requisite to the same. As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." This Article was drawn up and published in the year 1552, during the reign of King Edward VI., and had the approval, to say the very least, of Archbishop Cranmer, whose martyrdom [10] is extolled with admiration in No. II. of the Christian's Penny Magazine. Its words are very similar to the language of the Augsburg Confession of A. D. 1531; a document containing the opinions of Luther, and apparently written by Philip Melancthon [1]; and the meaning is perhaps expressed in the following words, taken from some Articles of Religion which were drawn up in England in the year 1538 [2]: "The word Church has, amidst other, two principal acceptations in the Scriptures: one, by which the Church is taken for the congregation of all saints and the truly faithful, who truly believe in Christ the Head, and are sanctified by His Spirit. This is the

[10] See Poetry, p. 49. It concludes thus:

Thy foul and cruel deed, O Rome!
Is vain; that blazing funeral pyre
Where Cranmer died, shall soon become
To England as a beacon fire;
And he hath left a glorious name,
Victorious over gore and flame.

[1] Mosheim's Eccl. Hist. book iv. sect. 1, ch. iii. sect. 2.

[2] These Articles are printed in the fourth volume of Cranmer's Works. Dr. Jenkins writes concerning them: "This document is interesting also in another point of view. It appears to have been the groundwork of Edward VI.'s Articles of 1552, and consequently of the Thirty-nine, still in use."—Preface, p. xxiii.

living and truly holy mystical body of Christ, but known to God only, who alone seeth the hearts of men. Another acceptation is that, by which the Church is taken for the congregation of all men, who have been baptized in Christ, and not openly denied Him, nor been justly and by His word excommunicated. This acceptation of the word Church answers to its state in this life only, in which the good are mingled with the evil, and the Church ought to be known that it may be heard, according to that saying, '*He that will not hear the Church,*' *&c.* It is known by the profession of the Gospel and communion of Sacraments. This is the Church Catholic and Apostolical, which is not confined within the limits of the Episcopate of the Roman or any other Church, but embraces all the Churches of the whole of Christendom, which together make one Catholic Church. But in this Catholic Church, no particular Church, neither the Roman nor any other, can claim by the institution of Christ any pre-eminence or authority over other Churches. This Church moreover is one, not that it has or ever had any one head upon earth, or one certain vicarious ruler under Christ, (which now for a long time the Roman Bishop has claimed for himself under the pretext of divine right, when in fact nothing more was granted to him by Divine right than to any other Bishop,) but for this reason it is called one,—because all Christians, bound together in the bond of peace, acknowledge one head, viz., Christ, whose body they profess themselves to be. They have one Lord, one faith, one baptism, one God and Father of all[3]." From this lengthened extract it appears that this Article was written with intent to guard against the encroachments and usurped dominion of the Bishop of Rome. It is well known that that Bishop, or, as he is more com-

[3] Cranmer's Works, vol. iv. p. 277.

monly named, the Pope, claims to himself universal dominion[4]; but it is also known and certain, that no such authority and power were given him by the Saviour. A primacy of honor was assigned to him indeed in ancient times by the other Bishops, because Rome was the imperial city; but this was given, not by our divine Lord and Master, but by the other bishops; it was, not that such was the declared will of Heaven, but because Rome was the great city and mistress of the world[5]. In conformity with this, the Article propounds that the Church universal is not

[4] Mr. Charles Butler, in his Letters to Mr. Southey, refers us to the decree of the Council of Florence, where we shall find the doctrine of the Roman Catholic Church respecting the authority of the Pope. (Letter x. 6. 1.) The following are the words of that Council: "We define that the Holy Apostolical See, and the Roman Pontiff, hold a Primacy over the whole earth; and that the Roman Pontiff himself is the successor of blessed Peter, the Prince of the Apostles, and the true representative of Christ; and that he is the head of the whole Church, and the Father and Instructor of all Christians; and that to him, in the person of the blessed Peter, was given by our Lord Jesus Christ the power of feeding, ruling, and governing the universal Church."—Harduin, Coll. Concil. vol. ix. p. 423.

[5] In proof of the assertion in the text, I need only refer to the twenty-eighth Canon of the Council of Chalcedon, which sat A. D. 451. "For to the throne of the older Rome, because she was the imperial city, the Fathers with reason assigned honor. And moved with the same reason, the hundred and fifty most beloved Bishops (at Constantinople, A. D. 381) gave the like honors to the most holy throne of the New Rome; judging rightly, that the city which has been honored with the empire and the senate, and which enjoys equal rank with the elder royal Rome, should also in ecclesiastical affairs be made equal with her." Hard. vol. ii. p. 613. Routh's Opusc. vol. xi. p. 69. I have made a few observations on the above Canon in my Letter to the Hon. Mr. Spencer, (p. 37,) to which little work it may be permitted me to refer the reader. He may consult with profit, Potter on Church Government, ch. iv.; Beveridge on Article XXXVII.; Manning on the Unity, part i. ch. iv. p. 98; Barrow on the Pope's Supremacy; Hopkins on the Church of Rome; and Palmer on the Church, part vii. ch. iii.

subject to his power; and that every particular Church, which retains the essentials of Christianity, is still such, though it acknowledge not his sway, or have thrown off his jurisdiction. We are taught *positively;* that it is necessary that the pure word of God be preached, and the Sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same; and it may not be out of order that I here remind you that the Church has elsewhere abundantly provided, that in these respects we should not be neglected. The Church, says the Article, is a congregation of faithful men: which, if we take the older Article as our guide, is the same as saying, a congregation of persons who have been baptized and have not denied Christ, nor been cut off from communion. And this I take to be its meaning. All who are such may, and that correctly, be called faithful. None are admitted to Christian baptism without first making profession of the Christian faith, and promising obedience. "They first received his word," writes Bishop Beveridge, having quoted Acts ii. 41, "before they were baptized, and none were baptized and so brought into the Church but such as had first received his word; viz., what he had taught concerning the Lord Jesus Christ. And therefore the Church must needs be a congregation of faithful men; for until they be faithful men they cannot be of the Church. And as unless they be faithful men they cannot come into the Church, so as long as they continue in the Church they must needs be faithful men; for their continuing in the Church of Christ argues their faith in Him, in Whose Church they thus continue. Did they not believe in His death, they would not remain in His Church; and therefore we cannot but conclude that the Church is a congregation of faithful men[6]." And now,

[6] On Article XIX.

having seen what is the doctrine of the Church in the Article to which we are referred, I will next direct your attention to the objections which are brought against her. We are told that the Church of England does not answer to the definition which she has given us; and the Dissenters endeavour to prove this, by asserting, 1. That the Church of England is a system formed by Act of Parliament. 2. That it is made up of "all sorts of people," and its Ministers are very few of them faithful men. 3. That its Ministers are called Priests. 4. That Puseyism, or Popery, in place of the pure word of God, is preached in many buildings, ignorantly called Churches. And 5. They object to our mode of administering the Holy Sacrament of Communion; to the grace which we most firmly believe is imparted in it; and to the persons whom we admit.

1. I will take the objections which I have enumerated in their order. They are brought forward, that it may appear that the Church is inconsistent with herself. The writer in the Magazine concludes his paragraph,—"Therefore it cannot be a true Church, our accusers themselves being judges. How can I, then, dare to belong to it? But not only I say, Out of thine own mouth do I judge thee." Were it not for this concluding sentence, one might have thought that the writer made objection to the definition in the Article, equally as to the supposed contrariety of our Church to it. The Dissenters, however, admit the excellence of the definition; but say, that the Church of England is not in accordance with it. And the first reason which they assign as affording proof of this assertion is, That the Church of England is a society formed by Act of Parliament. What then, we inquire, is the origin of our Church? And if it shall appear that

she was not so formed as they represent, then I would have you to remember, their objection ceases to have any weight whatever. She was formed by Act of Parliament, say her opponents; but when, we ask in wonder, did such an Act issue from the Legislature? and what is the nature of that Act? Our thoughts return to that very remote period when the Church, or, as we might say, when *Churches* were first planted in our land. This was at a very early time. Bishops from Britain attended Councils in the fourth century [7]; and we read of a British monarch honoring the name of our Redeemer within two hundred years from the nativity [8]. From that hour to this, though with varied influence, according to outward circumstances, the Church has never ceased to flourish. We have seen her both in prosperity and adversity. At one time indeed her candlestick seemed well nigh to have been removed: our country was overrun by the barbarian; the houses of God were burned, and her Bishops slain. But then there was a remnant: the storm passed by; her Bishops returned from their retreat; and we pronounce the holy names of Aidan, Columb, Cedd, and others [9], by whose means the name and merits of the Saviour were again known and honored. At this period we received help also from the charitable and friendly aid of neighbouring countries. It was at this time that Augustine [10] came to a nation, as he

[7] There were Bishops from Britain present at the Councils of Arles (A.D. 314), at Sardica (A.D. 348), and at Ariminium (A.D. 359).

[8] "In the year of our Lord's Incarnation, 156—whilst Eleutherus, a holy man, presided over the Roman Church, Lucius, king of the Britons, sent a letter to him, entreating, that by his command he might be made a Christian."—Bede, Eccl. Hist. book i. chap. iv.

[9] See Bede, Eccl. Hist. book iii.—He relates a miracle, performed by Bishop Aidan. Chaps. xv.—xvii. See also Churton's Early English Church, chap. iv.

[10] The character which Bower gives of Gregory the Great, who

believed, living in darkness; and through their joint labours and exertions Christianity again flourished in our land. But where was there at any of these periods an Act of Parliament?

It is, however, most probably to a much later period that our adversaries would point, to attest the truth of their assertion; and yet the formation must have been at the beginning: that which is already in existence cannot be said to be formed now. I have said that the Church has continued to exist and flourish from the times which I have mentioned to the present day. For a long time, for many centuries, she remained, living in communion with the rest of Western Europe, conforming to their usages, and partaking in their errors. There is no need that I dwell upon her history in those days. At a later date, about three centuries ago, as is doubtless known to all, it seemed good to the Bishops, and other members of the

sent Augustine into England, is most favorable. "A man of extraordinary abilities, equal in parts to Leo the Great, and much superior to that Pope in piety, religion, and virtue."—Vol. ii. p. 540. "Of all the predecessors of Boniface III. *the best and greatest.*"—Page 546. "No pains, no infirmities could ever divert him from any of the duties of his pastoral office."—Page 521. And many other like sentences. It is true that Bower uses very strong language of condemnation on the conduct of Gregory respecting his reception of Phocas, on the murder of Mauricius. Much, however, might be said in extenuation of Gregory by any one who can enter into his feelings of horror, when the emperor supported a man who had assumed to himself the tokens of Anti-christ. Viewing the Bishop of Constantinople in this light, Gregory may have considered any thing, which removed such a tremendous evil, as a dispensation of Providence, and consequently a cause of thankfulness. I do not write, however, to defend him. All I wish to show is, that Mr. Bower, who is the authority quoted, does not represent Pope Gregory as so bad a character as the reader of No. VII. (July) of the Magazine would imagine.

Church, to cast off error, and to make what they believed a Reformation. This took place principally when Cranmer was Archbishop. But was this forming a new Church? No, such a thing was never thought of. "We are not afraid of that question," writes Bishop Burnet[1], "*Where was your Church before Henry the Eighth?* We answer, It was where it is now, here in England, and in the other kingdoms of the world; only it was then corrupted, and it is now pure." The changes which then, and at other and in later days, took place, were not founding a new Church, nor were they made by Act of Parliament. The Acts of Uniformity[2] recognize the Church already in existence, and require conformity; and the manner in which these alterations—and, as we believe,

[1] On Article XIX. p. 258.—That man is much in error who may suppose that we date the origin of our Church from the Reformation. The following are the words of Hooker, book iii. 1. 10. "They ask us where our Church did lurk, in what cave of the earth it slept for so many hundreds of years together before the birth of Martin Luther? As if we were of opinion that Luther did erect a new Church of Christ. No; the Church of Christ which was from the beginning is and continueth unto the end." The language of Bishop Bull also is to the same purpose. "The question is here the same with that threadbare one which the Papists use to reiterate when they have nothing else to say for themselves, Where was your Church before Luther? To which the answer is easy: Our Church was then where it is now, even here in England. She has not changed one thing of what she held before, any way pertaining either to the being or well-being of a Church; only she hath made an alteration in some things, which seemed to her (and so they will to all indifferent judges) greatly prejudicial to both?"—Vindication of the Church of England, xxvi.

[2] The Acts for Uniformity, prefixed to our Books of Common Prayer, were enacted, one of them in the first year of the reign of Queen Elizabeth, and the other after the Restoration, during the reign of Charles II. There was an earlier one also in the reign of King Edward VI., which was repealed on the accession of Queen Mary.

reforms—were effected, I will sum up in words, not of my own, but of two reverend and venerable Prelates, who are departed; and who, each in their day, suffered persecution on account of their religion. "For its manner of being reformed," writes Morley, sometime Bishop of Winchester, "it was as the temple of Jerusalem was built, without the noise of axes and hammers. It was not by popular tumults or rebellions against the civil magistrate, as all or most of other Protestant Churches were reformed; but by the royal authority, assisted with the advice and consent of the representative body of the Clergy in Convocation, and of the representative body of the rest of the people in Parliament[3]." The other passage which I adduce is from Bishop Taylor. "It is no small advantage to our Liturgy that it was the offspring of all that authority which was to prescribe in matters of religion. The king and the Priest, which are 'the antistites religionis,' and the preservers of both the tables, joined in this work; and the people, as it was represented in Parliament, were advised withal, in authorizing the form after much deliberation; for the rule, 'Quod spectat ad omnes, ab omnibus tractari debet,' was here observed with strictness; and then, as it had the advantages of discourse, so also of authorities,—its reason from one, and its sanction from the other, that it might be both reasonable, and sacred, and free, not only from the indiscretions, but (which is very considerable) from the scandal of popularity[4]." From what I have said, it is quite evident that the Church can in no sense be said to have been formed by Act of Parliament. And though it is an accusation which both Romanists and Dissenters bring against us, it is one which, after so many demonstrations

[3] Answer to a Roman Priest, p. 63.
[4] On Liturgy, Preface, 7.

that it is not tenable, should be for ever banished from the field of honest controversy [5].

2. Upon the second objection, that the Church of Eng-

[5] That a religion should be established, and uniformity enjoined, is a great cause of offence to the Dissenter. Let any religion be established, it matters not which, it would seem (No. X. Oct. p. 268) that from that hour they deem it unworthy to be trusted. In No. VIII. (Aug. p. 269) I read as follows: "Our animadversion is meant to apply to the body to which you belong, not as a *Christian denomination*, but as a *human establishment*—whatever we may see in you as a *Christian denomination to approve*, as a denomination turned into a *human establishment* we see every thing to *disapprove and condemn*." There is a distinction drawn here between the Church itself and the Church established. But I ask, if the Church be indeed, as we contend, the path appointed for us to walk in; that she has been established, and the law of the land enjoins that we respect her, can this unchurch her? If she be herself true, can this make her untrue? The Church is no more established now than she was in the days of king Edward; and with what consistency can the Dissenters applaud her then, and condemn her now? That uniformity has been prescribed, and those, whom we are accustomed to look up to, have respected her; is not this a presumptive evidence in her favor? I say, a *presumptive evidence*; for, as we grant, a false religion may be established; and therefore that honor is not itself a certain mark of truth. Can the Dissenters, however, be thought sincere in urging this objection? It is well known, that some years ago, when certain Tracts for the Times were published, the first object was to wean men's hearts from thinking too much of the establishment, and to turn their thoughts to more solid marks of truth. But are these writers venerated by Dissenters? No, they are treated with any thing but esteem. I will close my note with an extract from the Works of Pearson, vol. ii. p. 168. "If the public doctrine be indeed established by law, as it is reputed, the establishment by law cannot put it into a necessity of reformation, because no doctrine can be the worse by a legal establishment: if the public doctrine be only reputed to be established by law, and be indeed not established, the non-establishment may put it in need of a confirmation, but can put upon it no necessity of reformation, because the truth of the doctrines of religion dependeth not upon the legal establishment."

land is not conformable to the Article, because it "is made up of all sorts of people," and its Ministers are "very few of them faithful men," very few observations are required. Surely the framers and compilers of our Articles knew what it was which they were writing; and that they should have given us contradictory doctrines seems indeed improbable. They were pious and learned men; and that it should remain for the Dissenters of the present day to convict them,—"Men," as writes Bp. Taylor, himself a giant in talent and erudition, "famous in their generations, whose reputation and glory of martyrdom hath made it immodest for the best of men now to compare themselves with them[6];"—that it should remain for the Dissenters of the present day to convict these of folly and contradiction, is indeed extraordinary. What means the eulogy upon Cranmer which I find in No. II.? These Dissenters, it would appear, can praise and give honour to the work of our Reformers on the one hand, and on the other hold them up to scorn, and treat them as designing and worldly-minded. Surely I am right in supposing that persons who quote Article XIX., are aware that there is also Article XXVI.; and one would fancy that they know its substance. It will not however be amiss that I transcribe it. "Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by His commission and authority, we may use their ministry, both in hearing the Word of God and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as

[6] Liturgy, Preface, 46.

by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men." This, like the former Article which I have quoted, was drawn up in the reign of King Edward, and remains with little or no variation from what it was when the Articles were in the first instance published. Words similar and to the same purpose were added to the Article concerning the Church, to which I have already directed your attention, as drawn up in 1538. And if we refer to the Confession of Augsburg, we find the same also taught there: "Although the Church is properly a congregation of holy men and true believers: nevertheless, since in this life many hypocrites and evil persons are mingled together, it is lawful to use the Sacraments which are administered by evil persons, according to the saying of Christ, 'The Scribes and Pharisees sit in Moses' seat,' &c. Both the Sacraments and the Word are efficacious by reason of the ordinance and command of Christ, although they be exhibited by the wicked[7]." The Article, then, which we are considering, was not added rashly or without consideration. The compilers defined, that the Church would be composed of all sorts of people: they knew that in some instances the Ministers would not be holy men; but they did not see in this any contradiction to Article XIX., nor, I may say, did the foreigners Luther and Melancthon. In fact there is no contradiction, and it is what the Scriptures would lead us to expect. "All are not truly faithful men," are the words of Bp. Beveridge, "that are of this congregation; but the Church, whilst floating in the world, is like Noah's ark, wherein there are both clean and unclean beasts; and like the flour our Saviour speaks of,

[7] Sylloge Confessionum, p. 125.

wherein there is both wheat and chaff. So that though in the triumphant Church above all are good and none bad, all saints and no sinners; yet the militant Church below hath bad as well as good, sinners as well as saints in it." And again, he had just quoted Matt. xxiii. 2, 3, and continues, "That the Scribes and Pharisees were unworthy ministers of God's word is clear, in that they said and did not; yet for all that they said and did not, the Jews were bound to do as they said: yea, our Saviour commands them to be attentive in hearing the Word, though they were unworthy that delivered it. He doth not immediately command that they should be deposed from preaching the Word to the people, but that the people should be diligent in hearing the Word from them; which is a plain demonstration that the Word was not hindered by their ministry, but that for all the unworthiness of those that it was administered by, yet it might be effectual to those it was administered to. And thus we see in the Old Testament, God did not pick out only holy persons to administer His Sacraments, and offer up the sacrifices, but He appointed a certain tribe, the tribe of Levi, to do it. Though otherwise they might be unworthy for so holy and great a work, yet if they were of the tribe of Levi, if it was their office to do it, the work itself was not made ineffectual by their personal infirmities. Nay, it is observable, that our Saviour also had one amongst His disciples that administered the Sacrament of baptism, John iv. 2; I say even amongst them He had one that was unworthy to do it, even a very Judas; yet, for all that, He suffered His Sacrament to be administered by him, as well as by any of the rest, yea, though He knew him to be what he was [8]." From what I have said, it is very clear that in the instance we have been

[8] On Article XXVI.

considering, there is no contradiction, as is represented; nay further, that in this the teaching of our Church is strictly in accordance with the Word of God. And I have only now to add, for fear of misrepresentation, that we must not suppose the evil, as far as they are evil, to be beloved by the Almighty; or, if they continue in their wickedness, that the blessings, which they have received, will avail to their eternal welfare.

3. The next objection which I have to consider is, that our Ministers *are profanely called* PRIESTS. How this can make the Church, as it exists, inconsistent with the Article, I am at a loss altogether to conceive. And I might answer it, as I have done the former objection, pointing to those Rubrics in our Books of Common Prayer, and the Ordination Services, where that word is used, and which were in existence when the Articles were drawn up. I might refer to Article XXXVI., where we read, "The Book of Consecration of Archbishops and Bishops, and Ordering of *Priests* and Deacons." All these received the sanction, if they did not proceed actually from the pen of Archbishop Cranmer, whose martyrdom Dissenters can extol. Is not this sufficient to show that the charge of contradiction is irrelevant? The word Priest, as logicians would say, is an ambiguous term; and accordingly we find it used by Ecclesiastical writers in different acceptations. In the one instance, and that in the Article to which I have referred, it signifies Presbyter, and is an abbreviation of that word, denoting the second order in the Christian ministry. In Canon XXXII.[9], and thus perhaps also in the Rubrics, it is applied as convertible with Minister, and a Deacon is spoken of as one who has not attained to that

[9] The Latin word for Minister is "Presbyterum."

rank. The word Priest has however, as I have intimated, another signification, and it is accordingly used and applied differently. The Greek word answering to it is ἱερεὺς, and the Latin 'sacerdos.' This term, says Taylor, is often used in antiquity for Bishops[10]. "Bishops, Presbyters, and Deacons," writes Bingham, "share in the same common titles of Priest and Priesthood. If here it be inquired, as it is very natural to ask the question, why Optatus gives all the three orders of Bishops, Presbyters, and Deacons, the title of Priesthood? the answer is plain and obvious,—because, according to him, every order had its share, though in different degrees, in the Christian Priesthood; which is not, as some imagine, a power to offer Christ's body and blood really upon the altar as a propitiatory sacrifice for the quick and dead, (which is such a notion of the Christian Priesthood as no ancient author or Ritual ever mentions,) but it consists in a power and authority to minister publicly according to God's appointment in holy things, and things pertaining to God. And there are several parts of this power, according to the different participation of which, in the opinion of Optatus, Bishops, Presbyters, and Deacons had each their respective share in the Priesthood. Thus it was one act of the Priest's office to offer up the sacrifice of the people's prayers, praises, and thanksgivings to God, as their mouth and orator, and to make intercession to God for them; another part of the office was in God's name to bless the people, particularly by admitting them to the benefit and privilege of remission of sins by spiritual regeneration or baptism. And thus far Deacons were anciently allowed to minister in holy things, as mediators between God and the people.—Another act of the Priestly office was to interpret the mind and will of God to the people; as also to bless them solemnly in His

[10] Episcopacy Asserted, sect. xxvii.

name; and, upon confession and repentance, grant them ministerial absolution. And these being also the ordinary offices of Presbyters, they gave them a further title to the Priesthood. All these offices, and some more, the Bishops could perform, such as the solemn consecration or Benediction of persons set apart for the ministry, &c.; which, together with their spiritual jurisdiction, or power of ruling and governing the Church, as vicars of Christ, gave them a title to a yet higher degree of the Christian Priesthood, whence they were called Chief Priests[1]." To quarrel about a name under any circumstances would be beneath the dignity of religious feeling; but to cavil at one so very applicable as this, borders upon something worse. We use the word in both its acceptations; and following the example of the devout ancients, we fear not that we offend, though we are accused of profaneness. And how it applies to show that we are inconsistent with Article XIX., I am bewildered to conceive.

4. Fourthly, it it said that Puseyism or Popery, in place of the pure Word of God, is preached in many of the buildings ignorantly called Churches. We have already seen how far we are open to the charge of ignorance for calling our places of worship Churches, and I need not dwell upon it. We may say a few words, however, re-

[1] Antiquities of the Christian Church, book ii. chap. xix. sect. 15.—"That name, which was not Jewish, but common to others; that name, which was frequently and constantly used by primitive Christians; that name, by which the Prophets foretel, that the Ministers of the Gospel shall be called. Lastly, that name, by which St. Paul calls them, may not only lawfully, but safely, without any just ground of offence to sober men, be used still by Christians, as a fit name for the Ministers of the Gospel; and so they may be still called, as they are by the Church of England in her Rubric—*Priests*."—Sparrow's Rationale.

specting the other charge. What it is which is here declaimed against, as opposed to the Word of God, we are not told, and I do not venture to conjecture; nor can I imagine what amount of error of diverse nature may not be taught in some or many of the 12,000 Churches with which our land is covered. Popery may be taught in some, and all the peculiarities of Dissent in others. But whichever is taught is evidently not in accordance with the intention of our Church. I will not however join in the cry and railing accusation of want of fidelity which some have been heard to utter. I would rather remember the admonition of St. Paul, "Follow after charity—charity hopeth all things, believeth all things." But to return. The charge of Puseyism is brought against us: and what is Puseyism? It is a word formed from the name of Dr. Pusey, the Regius Professor of Hebrew in the University of Oxford,—an office of the very highest honor. The present Professor is known to be a man of great talent and erudition, and by those who are acquainted with him, he is esteemed for his piety, earnestness, and humility. Dr. Pusey is a Priest or Presbyter of the Church of England; he has not joined the Church of Rome: and if he does so, I for one shall be very much astonished. I have said enough about the Professor. Now for a few words respecting those, whom their opponents reproachfully distinguish by his name. "The Church of England," writes Taylor[2], "had never known how to follow the names of men, but to call Christ only 'her Lord and Master.'" And so no sincere member of the Church can wish, nay, they must all abhor being called by any name of man. But the persons who are called Puseyites, are they who would wish the Church to be seen in her full beauty, and who accordingly obey her rubrics and injunctions; and who while they stand at her

[2] Liturgy, Preface, 35.

altars and minister in her sanctuary, would take the words of her services and language of her formularies in their full meaning; refusing to bury in a napkin the precious truths which they believe the Church has preserved to us, and to change her teaching, to please the whims and imagination of a godless and irreligious age. As long as they keep to these, the true principles of a Churchman, they are a blessing to the Church and land in which they live; and their teaching and customs can be considered no more opposed to the spirit of our Articles, than the laws and formularies to which they are careful to conform.

5. I grieve to notice the fifth and last charge, which these Dissenters bring against us, by which they wish to show that we are self-convicted of inconsistency, and that our Church does not answer to the definition given in Article XIX. It is concerning the blessed Sacrament of holy Communion: they object to the grace, which we most firmly believe is communicated in it; and they object also to our supposed laxity of discipline in admitting wicked persons to partake of it; nay, they say that "we offer it to people the most wicked." I grieve, I say, to notice this, not that it has any weight against us, but that it shows the miserably depraved and corrupted notions of him who urges it. "Few have ever attempted to corrupt Christianity in any of its considerable branches," writes Waterland, "but, first or last, they have found themselves embarrassed by one or both Sacraments, and have been thereby obliged either to desist presently, or to expose themselves farther, by quarrelling with those sacred institutions, which all wise and good men have ever most highly revered[3]." By the touchstone of the Sacraments

[3] The Doctrinal Use of the Christian Sacraments. A Charge delivered A. D. 1736.

all heresies may be tested, and I fear that in applying it in the present instance, we shall be left with the conclusion, that we are combating what can be esteemed nothing else but heresy. But to proceed. They call the Communion "a rite, similar to the Lord's Supper, which Papists and Churchmen call the Sacrament." We call it *a* Sacrament; not *the* Sacrament, as if we knew no other. And how can calling it *a Sacrament* be inconsistent with the Article which says that in the Church "the Sacraments be duly administered?" Is not the Communion, or Lord's Supper, (call it by whichever name you please,) defined to be a Sacrament in Articles XXV., XXVIII., and XXIX.? The name is sanctioned by antiquity, and, we may be certain, was not given without good reason. I will now consider the other objections which are urged. The Dissenters say, that it is "an awful delusion, that we try to persuade men that, if it be properly given and taken, it will save the soul." The Church does indeed teach that to those, who receive it worthily, this Sacrament is an effectual means, in the hand of the Almighty, of obtaining salvation; and this, moreover, we are confident is in accordance with the written Word of God. We hold that Christ is "our spiritual food and sustenance in that holy Sacrament." "That our souls are strengthened and refreshed by the body and blood of Christ, as our bodies are by bread and wine." "The benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us." Such is the language of the Communion Service and Catechism. That great spiritual blessings are given in the Sacraments is taught us uniformly both by divines and in the Homilies. And first, I will quote two passages from the latter. "As

for the number of them," *i. e.* the Sacraments, "if they should be considered according to the exact signification of a Sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ, there be but two[4]." Concerning the benefit received in the Sacrament of Communion we read, "In the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent; *But*, as the Scripture saith, *the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of his death, yea, the communion of the body and blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghost (the very bond of our conjunction with Christ) is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win their bodies a resurrection to immortality*[5]." I will next quote a few passages from the writings of some of our acknowledged good divines; and first, we will hear Hooker; one short passage will be sufficient: "Is there any thing more expedite, clear, and easy, than that as Christ is termed our life, because through Him we obtain life, so the parts of this Sacrament are His body and blood, for that they are so to us, who receiving them receive that by them which they are termed? The bread and cup are his body and blood, because they are causes instrumental upon the receipt whereof the participation of his body and blood ensueth[6]." The words of Bishop Jeremy Taylor are also similar. "In the act of receiving, exercise acts of faith with much confidence and resignation, believing it not to be common bread and wine, but holy in their use,

[4] Homily of Common Prayer and Sacraments.

[5] Homily concerning the Sacrament of the body and blood of Christ, part i.

[6] Book v. chap. lxvii. 5.

holy in their signification, holy in their change, and holy in their effect; and believe, if thou art a worthy communicant, thou dost as verily receive Christ's body and blood, to all effects and purposes of the spirit, as thou dost receive the blessed elements into thy mouth, that thou puttest thy finger to his hand, and thy hand into his side, and thy lips to his fontinel of blood, sucking life from his heart[7]." And lastly, let us hear Archbishop Cranmer. "Whosoever eateth of that bread in the supper of the Lord, according to Christ's institution and ordinance, is assured of Christ's own promise and testament, that he is a member of his body, and receiveth the benefits of his passion, which He suffered for us upon the cross. And likewise he that drinketh of that holy cup in that supper of the Lord, according to Christ's institution, is certified by Christ's legacy and testament, that he is made partaker of the blood of Christ, which was shed for us[8]." Such, then, I take to be the doctrine of the Church. That the same was received as truth by the ancient Church and Fathers, it needs not that I show[9]; and but few words are necessary to convince us that we have authority in Scripture to expect

[7] Rule of Holy Living, sect. x. § 6. 6.

[8] Defence, &c. chap. iv. Works, vol. ii. p. 295.

[9] "The true understanding of this fruition and union, which is betwixt the body and the head—betwixt the true believers and Christ, the ancient Catholic Fathers both perceiving themselves, and commending to their people, were not afraid to call this supper, some of them, the salve of immortality, and sovereign preservative against death; other, a deifical communion; other, the sweet dainties of our Saviour, the pledge of eternal health, the defence of faith, the hope of the resurrection; other, the food of immortality, the healthful grace, and the conservatory to everlasting life."—Homily on the Sacrament of the body and blood of Christ, 1st part. Dr. D. Waterland has shown at length, that it is the doctrine of the Fathers, that Remission of Sins and sanctifying grace are conferred in the Eucharist.—Doctrine of the Eucharist, chap. ix. and x.

these benefits. The following are the words of our Lord, as related by St. John. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life: and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me[10]." Let us compare these words with those other, which our Lord spake, instituting that holy feast. "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And He took the cup and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins[1]." And again; let us compare them with those words of St. Paul to the Corinthians[2]. "The cup of blessing, which we bless, is it not the communion," or rather communication, "of the blood of Christ? The bread which we break, is it not the communion," or rather communication, "of the body of Christ?" These passages exactly answer to each other. In the one our Lord declares the necessity and the benefits to be derived from feeding upon Him; and in the other, He Himself and His inspired Apostle show us, how and by what means we can be partakers of that food. Surely, then, we are right, and our language is in accordance with the Word of God, when we speak highly of that holy Sacrament, and consider it efficacious to our salvation. And now it remains for us to see by whom these blessings shall be

[10] John vi. [1] Matt. xxvi.

[2] x. 16, &c.—For an explanation of this passage, see Waterland on the Eucharist, chap. viii.

received. But here we have no controversy. In the publication before me it is admitted, that this salvation is promised only to those, to whom it is properly given, and by whom it is properly received. It is a relief to find any sentence with which one can agree, and where it is not necessary to use remonstrance, and correct misstatement. But no sooner have we read this, than we are called again to notice a misrepresentation. We are told that the Church "offers this Sacrament to people the most wicked." We do indeed offer this Sacrament to persons who are wicked, for who is holy? All who have been baptized and continue members of the Church, we invite that they continually approach God's Table; and the evil who are amongst us hear the invitation, as well as the good. But do we invite any to come while living in sin, and without repentance? Do not Church people always hear, when announcement of the Communion is made, the warning also, "If any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table." And again, when the Service is proceeding, "The danger is great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lord's body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death." But we delight not to dwell so much upon this. The Gospel is not a religion of wrath and condemnation, but of reconciliation and peace; and we therefore rather exhort persons that they prepare, and we show them how they may provide, that they shall receive the same to their everlasting welfare. Nay, more; the Church has given us a Service in which, if we all join in heart and soul, as per-

sons ought to approach the Majesty of heaven, we may say that none can come unworthily. Who, I ask, are sinners, and thus to be accounted unworthy? Are they not those who live in sin, and call not upon God for forgiveness? Are they not those who deny the essentials of our faith? and those who live not in love and charity with their neighbours? But what is the service of the Church? First, we say that heavenly prayer, which our blessed Lord has taught us to offer to the Almighty. Secondly, we hear God's commandments, after each entreating God to have mercy on us, and incline our hearts to keep it. Thirdly, we make profession of our faith in words, drawn up at the Councils of Nice and Constantinople. Fourthly, we give alms, and pray for the whole state of Christ's Church militant here on earth. Fifthly, we make confession, and receive absolution. And, lastly, we again express our faith, and humble ourselves before our Maker. What more is required for us to be accepted? We confidently say to every one, who thus prepares himself, and comes with earnestness, that when he approaches he shall be received by the Almighty; his union with the mystical body of the Saviour shall be confirmed and strengthened; he shall eat the body and drink the blood of his Redeemer; and the consecrated elements will be unto him as it is promised, a food enduring unto everlasting life. And now I have done with my observations on that part of our opponent's surmisings, in which he endeavoured and wished to show that the Church of England is not a Church, testing her by her own Articles.

ii. The above charges were made with intent to show, that the Church of England is "a political system, instituted by worldly men for worldly ends, and is altogether a worldly body;" and lest he should have failed in making

good his demonstration, he now brings forward, what he supposes, other proofs. "That it," *i. e.* the Church of England, "is no Church, I prove, secondly, from the Bible. Christ says, 'My kingdom is not of this world;' but the Church of England plainly is." This he undertakes to show by affirming, 1. That the state ruler, even if living in the grossest vice, is its honored head. 2. That its order and rule, its faith and ordinances, are all laid down by common law. 3. That its officers, high and low, are all appointed and paid and governed by the state, like the police. 4. That the law determines who are its members, and not the Bible. After this follows an overflow of indignation against us. "Can I dare to belong to it? The parsons trade for '*livings*' as dealers in a market, and keep or exchange or sell the souls of a parish like worldly goods. The queen's prime minister adds to his power and party in parliament, whether Whig or Tory, by making the Bishops, and giving them every thing worldly; while luxurious lords and fox-hunting 'squires, as ignorant of real religion as the heathen, oft times put, for companionship in sin, men of like minds and habits with themselves, into a parish pulpit, to blind by their teaching, and deprave by their example, the poor slaves of their spiritual power; so it is clear, that if, for my soul's sake, I wish to find a true Church, I dare not join this unchristian system, but look to the Dissenters."

I will take these objections, as the former, in the order in which they stand; but first will make a few observations with reference to those words of our Blessed Lord to Pilate, "My kingdom is not of this world," by which our opponents hope to show that the Church of England is no Church, but altogether a worldly body instituted for worldly ends. Our Lord was led into the judgment-hall

of Pilate; He had been examined already by the Priests and in the Sanhedrim; and they bring here against Him the accusation that He was a malefactor and a rebel; one who had proclaimed himself a king, instigating the people to rebellion. "Pilate called Jesus, and said unto Him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me; what hast thou done? Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate saith unto Him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all[3]." It is evident to any one perusing this passage as a whole, that when our Blessed Lord uttered the words we are considering, "My kingdom is not of this world," it was to disabuse the mind of Pilate, that He aimed at unlawful power. Rebellion against duly constituted authorities is no part of the religion of the Saviour; nay, on the contrary, submission to every ordinance of man for the Lord's sake, was the doctrine everywhere inculcated by our Divine Master, by John the Baptist, His forerunner, and the Apostles. It was this truth which our Lord declared to Pilate: "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the

[3] John xviii.

Jews." It was necessary that this should be proclaimed. Pilate knew the expectations of the Jews respecting the Messiah; and had our Lord acknowledged Himself a king, according to their notions, it would have been a crime punishable with death[4].

All the words of the Saviour, however, are fertile with instruction; and we understand those which we are considering, not only as showing what the kingdom which He was establishing is not; but also intimating what it is. And first, He says that there is a kingdom in this world, of which He is the Head and Governor. He does not say, *My kingdom is not* in *this world*, but, *is not* of *this world*. It had not its origin in this world; it is not, like the kingdoms of the world, subject to decay; nor are its promises and rewards earthly. But is this saying that there shall be no sympathy between it and the civil power? Is it abrogating the words of the Prophet, "Kings shall be thy nursing fathers, and queens thy nursing mothers?" I will return answer in the words of Calvin: "Here may a question be moved, whether it be lawful to defend the kingdom of Christ with weapons or no?—First of all, I answer, that they deal disorderly and ignorantly who deduct this consequence, that the pure worship of God, and the doctrine of the Gospel, ought not to be defended with weapons.—Neither the laws and edicts of men, neither yet their penalties do come unto the consciences: yet this letteth not but that princes may defend the kingdom of Christ accidentally,

[4] See Catena Aurea in loc.; also Erasmus and Calvin.—I would remark here, that the Paraphrase of Erasmus is a book which has some authority in the English Church. King Edward VI. ordered that every clergyman, under the degree of B.D., should possess it. And both Cranmer and Queen Elizabeth enjoined, that it should be set up in some convenient place within every church.

partly whilst that they ordain external discipline, partly whilst that they aid the Church against the wicked. But it cometh to pass through the frowardness of the world, that the kingdom of Christ is rather established by the blood of martyrs, than by the help and aid of weapons [5]." Calvin is usually considered a great authority with Dissenters; and it may be perhaps permitted that, in this instance, we take shelter under his protection from their attacks.

1. And now, having given attention to the passage from St. John's Gospel, which our opponents urge against us, I will proceed and see how far they have substantiated the charge that the Church of England is a religion, not only not in accordance with, but opposed to, the kingdom which is described. It is objected first, "That the state ruler, even if living in the grossest vice, is its honoured head." It will be perhaps remembered that I mentioned, in an earlier part of my letter, that vitality in any branch or member of the Church depends upon its union with *Christ the head*. And what, we ask, is the influence and honor which we in truth attribute to the Sovereign? When we have seen what is the nature of the supremacy, we shall know the weight of the objection. And here I will draw your attention to the Article which treats expressly upon this subject. "The Queen's Majesty hath the chief power in this realm of England, and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign jurisdiction. Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give not

[5] In loc.

to our princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen do most plainly testify, but that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God Himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers. The Bishop of Rome hath no jurisdiction in this realm of England[6]." Such are the words of the Article. Reference is made to certain injunctions set forth by Queen Elizabeth; these were issued in the year 1559; and are printed in Bishop Sparrow's Collection of Articles, Canons, &c., where any one who wishes may peruse them. The following is an extract which throws light upon the Article we are considering: "Her Majesty forbiddeth all manner her subjects, to give ear or credit to such perverse and malicious persons, which most sinisterly and maliciously labor to notify to her loving subjects, how by words of the said oath, it may be collected that the Kings or Queens of this realm, possessors of the crown, may challenge authority and power of ministry of divine service in the Church, wherein her said subjects be much abused by such evil-disposed persons. For certainly her Majesty neither doth nor ever will challenge any authority than that was challenged and lately used by the said noble Kings of famous memory, King Henry the Eighth and King Edward the Sixth, which is and was of ancient time due to the imperial crown of this realm, that is, under God to have the sovereignty and rule over all manner of persons born within these her realms, dominions, and countries, of what estate,

[6] Article XXXVII.

either ecclesiastical or temporal, soever they be, so as no other foreign power shall or ought to have any superiority over them[7]." It is then a temporal, not a spiritual power and jurisdiction, which we attribute to our Princes. We are exhorted by the Apostle to submit ourselves to them; and here we are instructed that they have the right to claim that submission. It is well known that the Bishop of Rome both has claimed, and still does claim, authority spiritual and temporal, over all persons and in all lands; and against this the Article protests. He has no power within these realms. In Article XIX. it was declared that the decisions of Rome are no unerring guide to truth, and that a Church might still retain its essence, though disowning that Bishop's jurisdiction. And again in Article XXXVI. it is asserted that our Bishops are duly qualified for their office when consecrated according to our ritual, though they receive not the pall from Rome. Thus the spiritual jurisdiction of the Roman Prelate is dispensed with, and now also the temporal. The Article defines that our monarch is supreme in all causes within these realms, and gives to her all temporal authority which had been hitherto claimed by the Pope. "The King," are the words of Archbishop Laud, "may be present in Convocation when he pleases, and take or leave any Canons as he pleases, which are for the peace and well-ordering of the Church; as well as in Parliament, take or leave any laws made ready for him, for the good and quiet of his people. But if it come to be matter of faith, though in his absolute power he may do what he will, and answer God for it after; yet he cannot commit the ordering of that to any lay assembly, Parliament or other, for them to determine that which God hath intrusted into the hands of His Priests[8]."

[7] Page 83. [8] Laud on the Liturgy, p. 132.

Such are the limits within which the monarch[9] exercises jurisdiction in spiritual matters; nor can I conceive that any be loyal subjects who would object to it. Is it not for kings and princes, as well as subjects, to embrace the truths of Christianity? Is it not the duty of every master and head of a family and household to see that those who are dependent on him, walk uprightly and according to the faith[10]. And if so, does not an equal obligation rest on kings and governors[1]? Our monarchs ask for no more,

[9] "Now it is certain that the Christian kings of England have, like other Christian princes, the right of protecting the Church's faith and discipline, making laws conformable to them, convening synods, presiding in them, confirming them, and obliging, by the civil sword, all members of the Church, both clergy or laity, to profess its doctrines, and remain in unity and subordination.—This is the whole doctrine of the Church of England, as to the authority of the Christian magistrate in religion; in which she does not teach us that the prince may impose on his people false doctrines, or discipline injurious to religion; or deprive the Churches of their ancient rights; or abrogate the canons; or make definitions of faith; or usurp the sacerdotal office; or do any thing else injurious to the sanctity, the purity, and the efficiency of the Church. She gives him only the power of befriending religion, and of exercising an external government by temporal means, which cannot fail to be of great use in repressing the disorders of those who would otherwise neglect or despise the sacred discipline."—Palmer on the Church, part v. chap. vi.

[10] The duty of every parent and master to exercise authority in his own household, and influence over all whom he may control, to lead them in the way that they should go, is strongly urged in No. I. of the Magazine, p. 6.

[1] "Religion and obedience to God's commandments are therefore the means of obtaining His favor to nations; and as it is the will of God that the doctrine of Jesus Christ should be preached to, and observed by, 'all nations;' and as those who reject it are subject to the wrath of God, for 'he that believeth not shall be damned,' it is the most bounden duty of the Christian magistrate, as well from a sense of submission to the will of the Supreme Ruler, 'by whom kings reign,' as by the obligation of promoting the welfare of the community, and obtaining the Divine protection and blessing for it,

nor do we attribute more to them than what we read in the Old Testament was then given to princes, and for exercising which faithfully they received praise of God. I quote Bishop Beveridge.—"Neither is this any other prerogative than what hath been still given to God by princes, in the Holy Scriptures by God Himself. For thus we find king David, *a man after God's own heart, gathered together all the princes of Israel, with the Priests and Levites,* prescribing them rules to be observed in the worship of God. 1 Chron. xxiii. 45, &c.; xxv. and xxvi.; and therefore it is said, *All these were under the hands of their father, for song in the house of the Lord, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order, to Asaph, Jeduthun, and Heman.* Ch. xxv. 6. So that it seems the king had given them order about the service of God. Thus good king Josiah *commanded Hilkiah the high priest, and the priests of the second order, and the keepers of the door, to bring forth out of the temple of the Lord all the vessels that were made for Baal, &c.* 2 Kings xxiii. 4. And certainly he would not have commanded such ecclesiastical persons unless he had had the command over them. Neither had he power over ecclesiastical persons only, but in ecclesiastical causes too, otherwise he could never have made such a reformation in the Church as he then did. Ch. xxii. and xxiii. And thus did prince Moses *burn the golden calf.* Exod. xxxii. 20. And *king Hezekiah removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made.* 2 Kings xviii. 4. And *king Jehoshaphat charged the priests and Levites, saying, Thus shall ye do in the fear of the Lord*

to protect, to uphold, and, as far as sound policy permits, to propagate the divine system of Christianity amongst his people."—Palmer on the Church, part v. chap. ii.

faithfully and with a perfect heart. 2 Chron. xix. 9. Nay, so great was the power of the princes then over ecclesiastical persons, that the high priests themselves were reproved or deposed at the prince's pleasure. For thus we find Aaron the high priest reproved by Moses, Exod. xxxii. 21; and Abiathar the high priest deposed by Solomon, 1 Kings ii. 26, 27. And to manifest the prince's power in ecclesiastical causes too, Mordecai, who then was the only prince amongst the Jews, ordained the feast of Purim, Esth. ix. 20, 21. 26: even as our king, now upon occasion, appoints fasting or thanksgiving days to be observed by all his people[2]." The extract which I have made is long, but, as I said before, I prefer expressing myself in the words of others; nor could I hope to express myself so well and to the purpose. And while we meditate on the above, we should remember that the instances are from the Old Testament, inspired Scripture, written for our admonition. It is a sufficient analogy to assure us, that in the honor which we give to princes, we act in accordance with the will of God[3]. The instances in which our monarchs

[2] On Article XXXVII.

[3] In the November number of the Christian's Penny Magazine (p. 294) the authority of the Old Testament, as a guide, seems to be entirely set aside. The writer is combating an argument drawn from an historical fact in the Old Testament. The reasoning had been; such and such conduct in such and such individuals, manifesting zeal in the service of God, had received praise from the inspired historian; therefore similar conduct may be likewise deemed commendable in persons similarly situated. And how does the Dissenter meet this argument? By bringing forward some of the extraordinary incidents in the history of the Israelitish nation; for example, the destruction of the Canaanites, and the bondage of the Gibeonites, and saying, that if the conduct of that people is to be followed in one instance, so it must be in all; or to put it in other words, it is supposed that we admit, that to follow the example, and exterminate a whole nation, would be sin; and therefore as we must not imitate the

interpose in the services of the Church are very rare. We now and then indeed receive letters, asking alms and contributions from our members, in behalf perhaps of certain approved societies, or for fellow-Christians who are in distress. A prayer or form of thanksgiving may occasionally be sent to us, or a day of public humiliation or thanksgiving be commanded. But in these instances the Government acts not in opposition to our wishes; on all these subjects the Bishops are consulted; the forms of prayer and thanksgiving are drawn up by the Archbishop, and we never receive such instructions except through the medium of the Archbishop and his suffragan. Let these things be weighed seriously, and I leave it for any reasonable man to determine whether it is conceivable that such interference as this, on the part of the Crown, can annihilate the Church. Can any one really think that these deprive the Church of her claim to be accounted a safe way of salvation? or, to put the matter in a still stronger light, can our receiving these communications from the Crown

Israelite here, so neither in any other case. This argument of the Dissenters is nothing less than to repudiate the authority of Holy Scripture. Alas! alas! for the perversity of man. Let all Christians know however, as Church people I trust are well aware, that it is our bounden duty to obey the commands of God in all things, even to exterminating a nation, should He really require it of us. But while we do not receive such command; it is for us to conform our actions in all respects according to His revealed will. We may learn that will by perusing carefully the sacred volume. Some things are there commanded, other things are forbidden. There are also numerous examples given for our imitation. In every instance where any one is recorded to have done what he sincerely believed to be right, (that same thing not being expressly commanded, nor the subject of a distinct revelation,) and his conduct is approved by the Almighty, there our faith assures us that such is indeed upright; and if we, according to our station and ability, follow the example, we shall be accepted.

consign any of the faithful members of the Church to eternal death? Away at once and for ever with all such insinuations. And any who would require for themselves or the Clergy, or their Ministers, freedom from the jurisdiction of the civil power[4], *i. e.* would allow them to commit sin and violence with impunity, we would shun as enemies of the peace, nor can they be in any sense considered dutiful and faithful subjects.

2. The second charge which is brought against our Church, to show that she does not answer to our Lord's description, and so, that she is a worldly body, is, "That its order and rule, its faith and ordinances, are all laid down by common law." It is really a great exercise of patience to have to meet such charges. I will not, however, pass them by unnoticed; and 1st, The order and rule of the Church were laid down by the Apostles, and we preserve that same order of Church government which they instituted. That the early Church, as the Apostles left it, was governed everywhere by Bishops[5], is to be proved by as clear and

[4] "A bill passed the Commons in 1513, subjecting all robbers and murderers to the civil power; and which, in order that it might get through the Lords, had two provisos attached to it. First, that bishops, priests, and deacons should be exempted from it.—The king," *i. e.* Henry VIII., "ultimately determined to support his own authority over all his subjects."—Bishop Short's Sketch, § 151.

[5] It is asserted in the June number (p. 151) of the Magazine, "that all Christ's servants in the ministry of the gospel *are equal in rank*. The pre-eminence of one servant of our Lord to another appears to be inconsistent with the genius of Christianity.—As prelatical superiority is unscriptural, so it is found to be useless." If all the ministers of the Gospel are equal in rank, and there is no pre-eminence amongst them, we shall find them all endued with equal power. Remembering this, we will refer to the Acts of the Apostles, chap. viii. We read that many had been converted in Samaria, and baptized by Philip the Deacon; and the narrative continues, "When the Apostles, which were at Jerusalem, heard that Samaria had

satisfactory evidence as we could desire[6]: and if any persons will reject it, I know not what Christian doctrine they

received the word of God, they sent unto them Peter and John; who when they were come down, prayed for them, that they *might receive the Holy Ghost:* (for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then *laid they* their hands on them, and they received the *Holy Ghost.* And when Simon saw that *through laying on of the Apostles' hands, the Holy Ghost was given,*" &c. I observe here that John and Peter were entrusted with greater rank and power than Philip, who was also a minister of Christ. I would next observe the position which Titus occupied in Crete, and Timothy at Ephesus. They were placed there by St. Paul, to preside over the Church and Churches. They were to ordain elders and deacons; and, if necessary, to reprove presbyters and bishops. Timothy is called "archbishop" by Bishop Bull, and surely he seems to have been entrusted with archiepiscopal authority. And yet Dissenters can write as though the humblest deacon were equal to St. Paul and Titus and Timothy in rank. I will conclude this note with the words of the late Dr. Burton: "Titus was the person who was commissioned by St. Paul to superintend the Cretan Church. He was particularly enjoined to appoint elders in the different cities; and whatever may be said of the title which he bore, yet when we consider the district committed to him, and the nature of his duties, it must be conceded, that his office very nearly resembled that of a bishop in the modern sense of the term—if it be allowed, that the whole of Crete was committed to his superintendence, with spiritual authority over all the elders and their churches; it is trifling about words to dispute whether episcopacy was countenanced by St. Paul or no."—Ecc. Hist. Lect. vii.

[6] In No. IV. (April) of the Magazine I find the following: "It is agreed by Stillingfleet, Dodwell, and others of the most learned episcopalians, that the office of bishops, above other pastors in the Church, has no foundation in the oracles of God. During the first three centuries of Christianity the pastors of particular congregations were so called; but in the fourth and subsequent centuries," &c. Page 95. In the above it is affirmed, that the episcopal government, as in later times, was not known during the first three centuries. Secondly, that in those days congregationalism was prevalent; and thirdly, Stillingfleet, Dodwell, and other divines are appealed to as asserting this. What then was the form of government in the early Church? Archbishop Potter writes, "If we descend from the Scrip-

might not also with consistency refuse. The Apostles ordained or rather consecrated Bishops, their successors,

tures to the most early records of the next ages, we shall find that the succession of bishops was preserved in all Churches, whereof we have any record." (On Church Government, chap. iv.) And next we will hear Bingham. This author asserts, that the order of bishops is of apostolical institution, and shows abundantly that it was an order superior to presbyters and deacons. (Antiquities, book ii. chap. i.) But there is not need that I dwell longer upon it; it is a fact with which every one must be acquainted, who is at all conversant with the writings of the Fathers. The following is the language of our divines. It is asserted, that all Churches were governed by Bishops from the first promulgation of Christianity until the sixteenth century, by Hooker, (Preface, iv. 1.) Laud, (On Church Ritual, p. 347.) Taylor, (Episcopacy Asserted, Introduction.) Morley, (Vindication against Baxter, chap. vi.) and the whole body of English Clergy assembled in Convocation in the year 1606. Canons, book ii. vii. (Cardwell's Synodalia, vol. i. p. 366.) The Dissenters, however, appeal to Stillingfleet and Dodwell as teaching differently. Not having the works of the latter, nor being acquainted with them; concerning Dodwell I must be silent. But not so with Stillingfleet. Respecting congregationalism writes that prelate, "I am sure Calvin, a person of great and deserved reputation among our brethren, looks upon this as a matter out of dispute among learned men, that a Church did not only take in the Christians of a whole city, but of the adjacent country too; and the contrary opinion is a very novel and late fancy of some among us, and hath not age enough to plead a prescription." Serm. xviii. And concerning the government of the Church he writes: "*When they find the undoubted* practices *of the* ancient Church *condemned as* Popish and Anti-christian *by their* Teachers, *they must conclude* Popery *to be of much greater* antiquity *than really it is; and when they can trace it so very near the* Apostles' *times, they will soon believe it settled by the* Apostles *themselves. For it will be very hard to persuade any considering men that the Christian Church should degenerate so soon, so unanimously, so universally, as it must do, if* Episcopal Government, *and the use of some* significant ceremonies, *were any parts of that* apostacy. *Will it not seem strange to them, that when some human* polities *have preserved their* first constitution *so long, without any considerable alteration, that the* government *instituted by* Christ, *and settled by His* Apostles, *should so soon after be changed into another kind, and that so easily, so insensibly, that all the Christian* Churches *believed, they*

by the laying on of hands; and thus by the laying on of hands, in succession from those days, our Bishops have each of them received their commission. Nor, secondly, can the charge that our faith is determined by the common law be better established. Our faith is the same which the universal Church, the Church Catholic, professes. We retain and venerate the Creeds, called the Apostles', the Nicene or Constantinopolitan, and the Athanasian. These "ought thoroughly to be received and believed," says Article VIII., "for they may be proved by most certain warrants of Holy Scripture." But, thirdly, though the charge has failed in these instances which I have mentioned, does it hold good in the other ordinances—our Liturgy and Articles, for example? No; here also it is equally unavailing. These assumed their present form, as I may say, by degrees, having received additions and alterations at different periods. The Articles were drawn up, forty-two in number, as their title states, "agreed upon by the Bishops, and other learned and godly men, in the Convocation at London, in the year of our Lord 1552." And again, in much the same state in which we now receive them, thirty-nine in number, "agreed upon by the Archbishops and Bishops of both provinces, and the whole Clergy, in the Convocation holden at London in the year of our Lord 1562." And as the Articles, so the Liturgy, was the

had still the very same government *which the* Apostles *left them? which is a matter so incredible,*" &c.—On Separation. Preface. It is true that in his Irenicum, published when he was twenty-four years of age, he had asserted that all the Primitive Churches were not governed by Bishops, and that no fixed order was established by the Almighty. (Part ii. Chap. vii. § 6.) This is, however, very different from saying that no Churches were so governed. The work on Separation and the Sermon, however, were both written and published thirty years later. Some remarks are made upon the Irenicum by Manning in his work on the Unity of the Church, part i. chap. iv.

work of Divines and Theologians. Liturgies, and public forms of worship, have been in the Church from the very earliest times. We have good reason to suppose that they were instituted by the Apostles [7], and we have heard of the Liturgies of St. Peter, St. Mark, and St. James. In England there were Liturgies and forms of prayer in use before the time of Cranmer. Then indeed, and for a long time, they had been in a language which the multitude did not understand; but in the reigns of Henry and King Edward they were translated, and made that all might join in worship. The first Liturgy in English was published in the year 1549. "In the first year of Edward's reign," are the words of Dr. Cardwell, "the Convocation inquired into the progress which had been made at their desire, in examining, reforming, and publishing the Divine Service; and in the following year, the king appointed the Archbishop of Canterbury, with other learned and discreet Bishops and Divines, to draw an order of divine worship, having respect to the pure religion of Christ taught in the Scripture, and to the practice of the primitive Church. This commission met at Windsor in May, 1548, and drew up a Book of Common Prayer, which was approved by Convocation, and finally ratified by Act of Parliament in the ensuing January [8]." Such was the first of King Edward's Liturgies, most free in its formation from every charge which can honestly be brought against it, and in every respect worthy of our veneration and esteem. This

[7] "Four great Liturgies appear to have been the parents of all the forms now extant, and indeed of all which we can in any manner discover; and their antiquity was so very remote, their use so extensive in those ages when bishops were most independent, that it seems difficult to place their origin at a lower period than the apostolic age." —Palmer on Liturgies. Introduction, p. 8.

[8] The two Liturgies of King Edward VI. Preface.

book indeed received sundry alterations; and in the year 1552, it was again published, having been revised by Cranmer and other Commissioners. It was not however destined to remain long in use: it was suppressed, as is well known, in the reign of Mary; but on the accession of Queen Elizabeth, the Book of Common Prayer, having undergone additional alterations, was again circulated in the mother tongue. It needs not that I make observations upon the manner in which Queen Elizabeth effected this reform. The book which that monarch commanded should be used, with the changes suggested by the Commissioners, were approved by the Clergy and Convocation, if not before, at any rate in the year 1571[9]. This is not however the Book of Common Prayer as we now receive it: it was revised in the year 1604, during the reign of King James I.; and, finally, by the Convocation in 1661, after the Restoration. The book was ratified by Parliament in the year 1662, and since that time it has received no addition or alteration. Such is a brief outline of the history of our Book of Common Prayer. It was drawn up in the first instance by Bishops and Clergy, and at sundry times since it has undergone alterations and changes at their suggestion; and these have been subsequently sanctioned by the Legislature. In the reign of Edward VI., when the revisal was most complete, it should be borne in mind that it was not a new Liturgy which was written, but the old one trans-

[9] "Bishops shall in the first place exhort the people to read and hear the holy Scriptures; and that, at the stated times, they assemble each in Church, and carefully listen to the holy Preachers; and that they both submissively hear the pious prayers, which are said by the Minister, and pray together with him, and be partakers of the heaveuly mysteries, as now they are lawfully and piously administered in our Churches by the authority and command of the whole kingdom."—Cardwell's Synodalia, p. iii. Sparrow's Collection of Canons, &c., p. 225.

lated and reformed. Very many of the prayers are of much older date than this, and as few alterations were then effected, as were consistent with truth and safety, lest any should have had cause to be offended. "It was the wisdom of our Reformers," are the words of our Bishops in Convocation, "to draw up such a Liturgy as neither Romanist nor Protestant could justly except against; and therefore as the first never charged it with any positive errors, but only the want of something they conceived necessary, so it was never found fault with by those to whom the name of Protestants most properly belongs, those that profess the Augustan confession [10]." We are most justly proud of, and we do indeed venerate the Prayer Book. O that all would fully enter into its spirit! It is its excellence and beauty that it is not new; it breathes the holiness and purity of happier days. Some have indeed objected to its antiquity, and that prayers were taken from the Missal; but let us hear an answer: "It is more proper to say, the Mass was added to our Common Prayer, than that our Common Prayer was taken out of the Mass-book; for most things in our Common Prayer were to be found in the Liturgies of the Church long before the Mass was heard of in the world [1]." Thus most abundantly is it evident, and satisfactorily do we answer the objection which with such confidence was brought against us, that our religion is laid down for us by the common law. We have received our holy faith from the Almighty, and we strive and endeavour earnestly to preserve it in its purity. And I will conclude my observations on this head with the words of Archbishop Laud. He lays it down that it is for the Church to agree first in matters of religion, and that then the State and a

[10] Cardwell's Hist. of Conf., p. 338.

[1] Stillingfleet on Separation, part i. sect. ii.

lay-assembly may confirm or refuse. "And this course," he adds, "was held in the Reformation[2]."

3. I proceed now to consider the third objection, viz., "That the officers of the Church, high and low, are all appointed, and paid, and governed by the State, like the police." Here I might observe the very careless manner in which this person writes, and how gladly he seems to take hold of any thing which he fancies can serve his cause and produce ill-feeling. When it suits his purpose, he can assert that we are *all* appointed by the State; and in the next sentence he hesitates not to affirm, that we buy, and sell, and "trade for livings as dealers in a market." And again a moment after, that "we receive promotion from luxurious lords and fox-hunting 'squires, as ignorant of real religion as the heathen." All these, it is evident, cannot be true at one and the same time; and is it, I ask, just and right in any one to bring forward contradictory charges in such a manner? Can this possibly proceed from any Christian feeling?

I have already answered the charge that we are governed by the State; and now another objection meets us, —the Church is paid by the State, say the Dissenters. And what, I ask, could it really matter if it were so? Could that make the truth to be untruth, or the Church to be no Church? But, in fact, the assertion is not true. We are not paid by the State; we do not receive money from the public funds; nor do we ever hear of the Prime Minister going to the House of Commons to ask money for this purpose. We do not ourselves resort to any public officer to receive our weekly wages. There is indeed a regium donum, of

[2] On Liturgy, p. 131.

what exact amount I know not; but it is distributed, not among Church people, but Dissenters; in this the Churchman has no share. Nor am I aware of any money, annually or periodically doled out to us. But is it not the property of the Church at which the Dissenters are aggrieved? The Church has property belonging to her, and this, like every other property, the State secures; the Parliament, however, deeming it a right to interfere with its mode of payment and arrangement, at any time as its members may think fit. Is there any hardship to her Majesty's subjects here? Is there any sin and wickedness, except the wrong which the State is oft time tempted, in the plenitude of power, to inflict upon the Church? Do the Dissenters wish to deprive us of this property? It would perhaps seem as though they did[3]. The Church has property, in some instances lands, and in others tithes. It is but what is common justice and right that no one should be permitted to take these things from her, and to give them to other parties. "The laborer is worthy of his hire[4]," said the Saviour. The words of St. Paul are similar: "The laborer is worthy of his reward[5];" and to the Corinthians, "The Lord hath ordained that they which preach the Gospel should live of the Gospel[6]." This is however a law which, if common report says true, no class of Dissenters have overlooked. And what, I ask again, can it

[3] In No. VIII. (August) I read that "the establishment—follows every such individual through life with the scourge of persecution if he dissents from that theory,—for it still *compels* him to render his share of pecuniary support, and has not merely all the civil but all the military power of the nation to compel that support. Remember Ireland." Page 211, and again p. 212: "The establishment—follows us through life with claims of pecuniary support, and looks complacently on, while the civil and military array of the nation exacts and compels payment."

[4] Luke x. 7. [5] 1 Tim. v. 18. [6] 1 Cor. ix. 14.

really matter, in a religious point of view, whence the funds proceed by which the Minister is paid? Which class of Dissenters would conceive that it would make themselves a worldly body if their Ministers received pecuniary aid from the Government, or any other source? Which of their Ministers would refuse such aid, if it were to be offered? If it be requisite, it is undoubtedly the duty of Government to give assistance that religious instruction may be imparted; and how much more is it their obligation to preserve inviolate (which is the case with the Church in these dominions) those sums and offerings which have been given in former times by pious individuals for her support? Upon this point I should think there could be no dispute in any religious mind.

Again: it is pleaded as an offence "that our Bishops are appointed by the Crown." The "Bishops," says the Dissenter, "*are made* by the Prime Minister." This is not the case. "Seeing therefore," writes Hooker, "none but Bishops do consecrate, it followeth that none but they do give unto every Bishop his being[7]." The Bishops then are not made, but elected and appointed; and dioceses are assigned to them by the Crown or the Prime Minister; and it is the consecration and laying on of hands which gives them their rank and power. But they are elected, it is urged further, to add to the Minister's influence and power in Parliament. There is not much charity shown in this objection, nor is it easy to answer it. The motives of men are known only to themselves and to their God; and to say what motive may have influenced a Prime Minister at any time, I would not venture to determine. Nor is it necessary that I defend or

[7] Book viii. chap. vii. 2.

approve of every appointment which has been made. But this I may say, and it is open to the world to judge, that the present body of Bishops are able and learned men. They are gentle and kind-hearted, and, as far as man can judge, sincere and humble. It is sad, and an injury to the Church, whenever a man of different character is elected; but even this would not be ruin or destruction to the Church. The Priests and Bishops minister, it must be remembered, not in their own, but in the name of God; and we are assured and convinced that the iniquity of man shall not render the promise of God of none effect; nor will the Almighty withhold His blessing from His humble servant because of the unworthiness of the Minister, by and through whom He acts. It must necessarily, however, be an injury to the Church and souls of men, if, at any time, men who are irreligious, or have bad character, be appointed. And I venture here to express a hope that, should such be at any time the known conduct of the Prime Minister, the body of Dissenters will render their assistance, show themselves sincere, and unite with Church people to remove from the office, of which he shows himself unworthy, one who is so manifest an enemy to true religion and piety in our land.

But the objection of the Dissenters is not confined merely to these bad appointments, which are conceivable; it is equally against the Crown and the Minister of the Crown having any thing whatever to do in these elections. It would seem that they imagine that in such matters, worldly thoughts can alone influence the mind of the politician. Whether it be right that the judgment of the Prince should have weight in determining these matters, has long been the subject of contention. This same charge has been brought

against our Church in earlier days, and in time past it was combated by Hooker, Stillingfleet, and others. This was the field on which the celebrated Hildebrand, Pope Gregory the Seventh, made his stand. He raised his voice, and that a powerful one, bringing the very Emperor on his knees before him, against this privilege exercised by the kings of Europe. To enter upon the varied merits of this subject, I have neither ability nor time. I cannot help, however, observing that they are the steps of Hildebrand[8] that these Dissenters of the present day would walk in; not indeed giving to the successors of Gregory this power, but, like him, taking it to themselves[9]. Can they be aware of the depth and magnitude of the subject to which they lead us? It is much easier, it must be confessed, to find fault with any system, than to invent or suggest another which shall not be liable to objection. We are not called on, however, to do this; if we can show that the mode of appointment, which is common among us, is not a blemish of such magnitude (allowing it to be a blemish) as to destroy us as a Church, it is all that is required. What mode of election then do we find sanctioned by antiquity? "There was no one universal unalterable rule," writes Bingham, "observed in

[8] The Dissenters seem not to have a high opinion concerning the character of Gregory. See No. VIII. of the Magazine, p. 206.

[9] "Touching other bishoprieks, extant there is a very short but a plain discourse, written almost 500 years since, by occasion of that miserable contention raised between the Emperor Henry IVth and Pope Hildebrand, named otherwise Gregory the VIIth, not, as Platina would bear men in hand, for that the Bishop of Rome would not brook the emperor's simoniacal dealings, but because the right, which Christian kings and emperors had to invest Bishops, hindered so much his ambitious designments, that nothing could detain him from attempting to wrest it violently out of their hands."—Hooker, book viii. chap. vii. 5.

all times and places about this matter, but the practice varied according to the different exigencies and circumstances of the Church [10]." Bishop Stillingfleet shows that the first Bishops were appointed by the Apostles. He quotes the well-known passage from the Epistle of Clemens Romanus to the Corinthians, *The Apostles preaching through cities and countries, did appoint their first-fruits, having made a spiritual trial of them, to be Bishops and Deacons of those who were to believe.* And upon this he remarks, "Here it is plain, that they were of the *Apostles' appointment*, and not of the *people's choice*; and that their *authority* could not be from them, whom they were appointed *first* to *convert* and then to *govern* [1]." Bishops were sometimes elected by the College of Presbyters [2]; but more commonly by the other Bishops assembled, the people giving assent or making objection, if they had just cause [3]. There are,

[10] Antiquities, book iv. chap. ii. sect. 2.

[1] On Separation, part iii. sect. 25.

[2] Hooker, book viii. chap. vii. 2.

[3] St. Cyprian relates the election and ordination of Cornelius, Bishop of Rome. "He mounted to the lofty summit of the Priesthood along all the steps of holy duty. Moreover, he neither himself asked nor wished for the Episcopate.—He was made Bishop by very many of our colleagues then present in the city of Rome, who sent to us letters, touching his ordination, remarkable for their high and honorable testimony and praise. Cornelius, moreover, was made Bishop by the judgment of God and His Christ, by the testimony of almost all the Clergy, by the suffrages of the people who were then present, and by the College of ancient Priests and good men."—Epist. lv. 6. And in another Epistle, writes that same Father: "Wherefore the practice received from Divine tradition and Apostolic observance must be diligently upheld and kept, which is also kept by us and by almost all the provinces, namely, that to the due solemnization of ordinations, all the neighbouring Bishops of the same province should meet together among the people for whom a Prelate is ordained, and the Bishop should be chosen in the presence of the people, who know most fully the lives of each, and are thoroughly acquainted

moreover, instances in early times, when Bishops were chosen by the common voice of the people; but it is known also that much confusion, great disturbances and tumult, accompanied with even bloodshed, were caused by the people having assumed this power. Thus it was requisite that the civil government should interfere; and examples are given by Stillingfleet and others, where the Roman Emperor named who should succeed to the vacant throne. Other causes also tended to this result. Hooker writes: "About the year of our Lord 425, Pope Boniface solicited most earnestly the Emperor Honorius to take some order that the Bishops of Rome might be created without ambitious seeking of the place. A needless petition, if so be the emperor had no right at all in the placing of bishops there. But from the days of Justinian the emperor, about the year 553, Onuphrius himself doth grant that no man was bishop in the see of Rome whom first the emperor, by his letters patents, did not licence to be consecrated. Till, in Benedict's time, it pleased the emperor to forego that right; which afterwards was restored to Charles with augmentation, and continued in his successors till such time as Hildebrand took it from Henry IV.; and ever since the cardinals have held it as at this day [4]." The way in which this power came into the hands of the rulers of this country is thus stated by Stillingfleet. "Upon the endowment of Churches by the great liberality of the northern princes, it was thought at first very reasonable,

with the character of every one from his conversation. This too, we see, was done among you in the ordination of our colleague Sabinus; so that by the suffrages of the whole brotherhood, and by the judgment of the Bishops who had met together in their presence, and who had written to you concerning him, the Episcopate was conferred upon him, and hands were laid on him in the room of Basilides."—Epist. lxvii. 5. Oxford Translation.

[4] Book viii. chap. vii. 4.

that the royal assent should be obtained, though a bishop was chosen by the clergy and people: which at first depended only on tacit consent; but after the solemn assemblies of the people came to be much used, these privileges of princes came not only to be confirmed by the consent of the people, but to be enlarged. For the princes obtained by degrees not only the confirmation of the elected, but the liberty of nomination.—This right hath been acknowledged by the general consent of the people in England, and that from the original planting of a Christian Church here [5]." "Considering," writes Hooker, "the huge charges which the ancient famous princes of this land have been at, as well in erecting episcopal sees, as also in endowing them with ample possessions, sure of their religious magnificence and bounty, we cannot think but to have been most deservedly honored with those royal prerogatives, of [taking] the benefit which groweth out of them in their vacancy, and of advancing alone unto such dignities what persons they judge most fit for the same [6]." I do not undertake to decide, as I said before, which of these various ways of election would be the best; nor which, were the choice given us, would be most desirable to adopt. What I contend for is, that our present mode is compatible with our existence as a Church. The greatest admirer of Gregory cannot assert otherwise. Before his time, we know that for a long season this had been universal; and that he was himself raised up to resist what he supposed, and which, perhaps, was attended with much evil, is a proof that the Church was still in being. We must bear in mind, however, that it is not the *election*, but the *consecration*, which gives to the bishop his spiritual power and jurisdiction; and when he is duly consecrated, then he is a bishop, by

[5] On Separation, part iii. 25. 5.

[6] Book viii. chap. vii. 3.

whomsover he may have been appointed. The object in every appointment ought to be, to advance the person who is most worthy, and who will fill the office with most honor to the Almighty, and advantage to the community. The duty of the priest is to teach the people, and not to learn from them what he must instruct them; therefore we should suppose a popular election to be the one, of all others, most to be deprecated. Nor do I see any reason why the state governor, when he has the power, should be hastily deprived of it. The office of a bishop is important in our land in a civil as well as a spiritual point of view. The prince has ability to judge of the talents and worthiness of many among the clergy, and from these he must select. He has also many around him whose advice he can consult. But does any one object, that the prince and his minister may be openly irreligious and a professed enemy of the truth? Such a one, I trust, our nation would not endure. Were the minister, however, a character like this, and there were consequently improper appointments urged, then it would be for the elder bishops to remember Whose they are and Whom they ought to serve; and they must refuse to consecrate. So would the election be void and to no purpose. It would be the duty of the laity also to support them. But if we had indeed such a minister to guide our realm, which may God forbid, we know that the faith of many would be severely tested, and the Church must necessarily suffer.

4. There is another objection which I must notice before leaving this part of our subject. The Dissenter says that "the law determines who are members of the Church, and not the Bible." I presume, he means that our doctrine respecting an entrance into the Church, which the law of the land has sanctioned, is not in conformity with the Word

of God. The Church teaches, that by the holy Sacrament of baptism persons are admitted members; those who are not baptized, are not members of the Church, nor Christians; but all who are duly baptized, and have not been cut off, nor separated themselves, are members. That this is our doctrine is abundantly evident. "They that receive baptism rightly," says the Article, "are grafted into the Church." The language of the Baptismal Service is, perhaps, plainer. *Before* the Sacrament is administered we call upon God that the child or person "*may be* baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same;" but *after* baptism we return thanks to God that it *hath pleased* Him "to regenerate this infant with His Holy Spirit, to receive him for His own child by adoption, and to incorporate him into His Holy Church." "It is apparent in the Communion Book," are the words of Canon XXX., "that the infant baptized is, by virtue of baptism, before it be signed with the sign of the cross, received into the congregation of Christ's flock, as a perfect member thereof." It remains that I now show that this is in accordance with the teaching of holy Scripture. "Entered we are not into the visible Church," writes Hooker, "before our admittance by the door of baptism. Wherefore, immediately upon the acknowledgment of Christian faith, the eunuch [we see] was baptized by Philip, Paul by Ananias, by Peter an huge multitude, containing three thousand souls, which being once baptized, were reckoned in the number of souls added to the visible Church[7]." Nor are these passages referred to by Hooker the only ones, where this truth is inculcated. The words of our divine Master to Nicodemus, "Verily, verily, I say unto you, Except a

[7] Book iii. chap. i. 6.

man be born again, of water and of the Spirit, he cannot enter into the kingdom of God," are thus interpreted in our baptismal service[8], and so they have been always understood in the Christian Church[9]. And again, when the Lord consecrated His disciples, giving them the commission to evangelize all nations, He added, "He that believeth and *is baptized* shall be saved[10]." Lastly, let us hear the words of St. Paul. To the Galatians he writes, "As many of you as have been baptized into Christ have put on Christ[1]." What a change is wrought in Baptism! "If Christ be the Son of God, and thou hast put on Him, thou who hast the Son within thee, and art fashioned after His pattern, hast been brought into one kindred and nature with Him[2]." And to the Corinthians that Apostle addresses himself, "By one Spirit are we all baptized into one body[3];" *i. e.* as Dr. D. Waterland expounds it, "We Christians are in baptism made one mystical body of Christ[4]." I leave to a later part of the letter my observations respecting the spiritual grace conferred in baptism. From what I have written it is abundantly evident that our Church teaches, first, that the holy Sacrament of Baptism is our entrance into the kingdom of our Saviour; and

[8] The Gospel in the Baptismal Service of such as are of Riper Years is taken from St. John, chap. iii., and it is followed by the Exhortation. "Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *Whereby* ye may perceive the great necessity of this Sacrament, where it may be had." I would direct attention to the word *whereby*.

[9] "All the ancient Interpreters upon the place, expound it of Baptism."—Sparrow's Rationale. See my Treatise on Regeneration, page 74 and following.

[10] Mark xvi. 16. [1] iii. 27.

[2] St. Chrysostom in loc. Oxford Translation.

[3] 1 Cor. xii. 13.

[4] On the Eucharist, chap. x. 4.

secondly, that this is in accordance with the written word[5]. I have answered the charge, that the law determines who are members of the Church, and not the Bible; and I conclude this part of my subject with quoting the Canon of our Church and the oath concerning Simony, which every Clergyman takes when instituted to a living. The Dissenter brings the charge, "The Parsons trade for livings as dealers in a market, and keep or exchange or sell the souls of a parish like worldly goods." The following, however, is Canon XL.: "To avoid the detestable sin of Simony, because buying and selling of spiritual and ecclesiastical functions, offices, promotions, dignities and livings, is execrable before God; therefore the archbishop, and all and every bishop or bishops, or any other person or persons having authority to admit, institute, collate, install, or to confirm the election of any archbishop, bishop, or other person or persons, to any spiritual or ecclesiastical function, dignity, promotion, title, office, jurisdiction, place, or benefice with cure or without cure, or to any ecclesiastical living whatsoever,

[5] In No. II. (Feb.) of the Magazine, p. 35. 1 Cor. xii. 13, is quoted, and I find the following assertion: "Every penitent believer in the Son of God is born of the Spirit, and baptized into this one body;" and in No. IV. (April), p. 98, the writer observes on St. John iii. 5, "When our Lord speaks of being born of water and the Spirit, He means no more than being born of the Spirit, whose influences are compared to water, as they purify the soul." The above are evasions of the Word of God, and show a sad disinclination to receive revealed truth, unless it accords with their desire. There are other passages in their publication where a similar misconception of the truths of Christianity is displayed. I will notice one of these. In No. II. p. 40, I read, "Seeing that baptism is to us what circumcision was to them, it irresistibly follows, that neither will baptism avail you any thing, nor the want of baptism, but regeneration," &c. The above goes very far towards setting aside the Sacrament of baptism altogether; and that which the Saviour commanded, necessary to the salvation of the human race, is treated as a thing of no moment, and which profits not.

shall before every such admission, institution, collation, installation, or confirmation of election, respectively minister to every person, hereafter to be admitted, instituted, collated, installed, or confirmed in or to any archbishopric, bishopric, or other spiritual or ecclesiastical function, dignity, promotion, title, office, jurisdiction, place, or benefice, with cure or without cure, or in or to any ecclesiastical living whatsoever, this oath, in manner and form following, the same to be taken by every one whom it concerneth in his own person, and not by a proctor:—I. N. N. *do swear, That I have made no simoniacal payment, contract or promise, directly or indirectly, by myself, or by any other, to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of this ecclesiastical dignity, place, preferment, office, or living,* (respectively and particularly naming the same whereunto he is to be admitted, instituted, collated, installed, or confirmed,) *nor will at any time hereafter perform or satisfy any such kind of payment, contract, or promise made by any other without my knowledge or consent: so help me God, through Jesus Christ.*"

II. I have finished my observations on the first charge which is brought against us, and shown, as I feel, satisfactorily, that the reasons which are assigned why the Church of England should be called "a political system, instituted by worldly men for worldly ends, and altogether a worldly body," are totally untenable. I proceed therefore now to the second head,—I DARE NOT BELONG TO THE CHURCH OF ENGLAND, "Because it claims to rule my conscience, which my Bible tells me is wrong; it bids me reverence and obey, as a Christian teacher, without doubting his authority or questioning his teaching, a man, it may be, of bad character, ignorant of, and perhaps hating the Gospel,

who has sought the office merely for bread, and been put into it by the man to whom the state has given the power of putting a Parson over a parish, without giving me a voice in the matter, and forbids my hearing the pure Gospel fully preached by men plainly called by the Holy Ghost, but not in bondage by Government hire: so this nominal Church makes what a man preaches to be of less matter than who appoints him; puts its own authority higher than Christ's, who warns us not to hear false teachers; and perils precious souls by hiring the blind to lead the blind, so as for both to fall into the ditch." This is indeed a most extraordinary sentence; and I am in doubt which to deplore most, the error into which the writer has evidently run, or his self-sufficient confidence, or the un-Christian and uncharitable feeling which pervades it. It is stated first, that the Bible declares it wrong that any should claim to rule the conscience of another. 2. That the Clergy (of course it cannot mean only a few, here and there one, but the generality) are men of bad character, who are ignorant of and hate the Gospel; that they seek the office for bread, and are put into it by unfit persons; and these we are commanded to hear. 3. That the people ought to have the power of choosing their own Ministers, there being evidently many in our land who fully preach the Gospel. And, 4. That the Church, which directs that we should hear one class of men only, binding them strictly moreover as to what they are to teach, is really indifferent what a man preaches.

1. I will notice these objections. And first, is it really so, that the Bible declares it wrong that any should claim to rule the conscience of another? What is conscience? It is that inward monitor, given us by the Almighty, implanted in the heart of every man, by which he may in a great measure judge concerning his conduct, and be assured

whether his actions are good or evil. It is a much safer guide telling us what we *ought not* [6], than what we *ought*, to do; and forasmuch as every act is right or wrong, in exact proportion as it is in accordance with the will of God, it follows that our conscience must be guided by that will. We have heard very much of late days said in behalf of conscience; and it is pleaded as leading one person in this direction and another person in that. It is clear then that there is error somewhere, and that conscience cannot be, in the way in which it is asserted, an unerring guide to truth. In the Dissenting Publication whose words I am considering, it is said to be a wrong thing to bind the conscience; *i. e.* in other words, that conscience must have no external guide. But is not this the avowed principle of the infidel? Is not the very idea of a revelation, a declaration that the conscience is not free? Is not every divine command a binding of the conscience? What is infidelity? Is it not a rejection of the Word of God, and to affirm that man must be governed and directed by his own heart and understanding; or, in other words, as we might say, by his conscience? Let us meditate for a moment on the nature of Christianity, the revelation which we believe in, the religion we profess. And here I will avow plainly, that we do claim to rule men's consciences; not indeed according to our own wills, but the revealed Word of God; and in doing this I undertake to prove that, so far from its being contrary to, it is most strictly in accordance with, what is taught us in the Bible.

What then is Christianity? It is a religion revealed from heaven, given us by the Almighty; a path for men to walk on; a rule by which they shall be able to please

[6] See Mr. Sewell's Preface to a Sermon preached in Oxford, Nov. 5, 1845.

God; a guide showing us the way to happiness. The way is narrow, but to those who humbly seek it, and will behold it when set before them, it is clear. It is one path, not many; and we have sundry warnings lest we turn aside either to the right hand or to the left. If any deviate, can they reasonably hope that another path, which they may prefer and choose, shall lead to the same blessed termination? We are shown by God Himself how we must conduct ourselves and live; and we have the assurance given us that if we be obedient, we shall not be forgotten, but when our mortal career is ended, we shall be raised to a higher order of existence. The hope which is set before us is far more blessed than what we could ourselves deserve, higher than we could possibly conceive; and to learn how we could attain to it, of ourselves we are utterly unequal. Man was created in the first instance perfect, good, and upright; but from that his state he fell, and he is no longer such. Now when he enters upon life, he is weak and sinful, and his faculties are very limited. He has indeed the knowledge to do good, but, as writes St. Paul, "When I would do good, evil is present with me." Such is man's natural, unregenerate state. This was the state of all men before our blessed Lord appeared; and so it would have continued had the Saviour not come to help us. The world was lying in darkness; mankind had lost the knowledge of the Creator; sin reigned triumphant; and now the Almighty interposed, showing man, on the one hand, how sin may be pardoned, and on the other, how we may provide that the immortal nature which He has given us shall be blessed. Here then we see how our consciences are bound. We must embrace what God has given us, whether it be in accordance with our notions of what is right or no. We must obey His commands, whether they seem reasonable to us or not. There are indeed various

temptations by which we shall be repeatedly assailed: other religions, for example, may seem more attractive; or we may despise the conditions which He requires. We may have a fancy to do this, or perhaps an inclination to do that; we may not ourselves see any harm in either, and yet one of them is itself evil; and, if we indulge in it, most certainly retains that nature, whether we deem it so or not. For example, we know that in ancient times the deadly sin of fornication[7] was not considered wicked; and thus the consciences of those who indulged in it did not convict them as transgressors: but did that change the nature of the act? No, doubtless it did not; and it is most evident that for conscience to be at all trusted as a guide, that guide must be itself ruled by revelation and the known will of God[8]. So much then for the assertion that it is wrong that we claim to bind men's consciences. It is indeed an infidel principle which is broached; and let the Dissenters look to it, or we shall have our land overrun with infidelity before they are aware, and that too through their means, under the semblance of religion. This, how-

[7] Burton's Eccl. Hist. of 1st cent. lect. v.

[8] "If men fall into *wilful errors of conscience*; i. e. if they form their *judgments* rather by *prejudice* and *passion* and *interest* than from the *laws* of *God* or just *rules* of conscience; if they do not examine things fairly on both sides, praying for divine direction; if they have not patience to hear any thing against their opinion, but run on blindly and furiously, they may in so doing *act* according to their *consciences*, and yet they may be in as great danger of committing heinous sins as St. Paul and the Jews were. Thus if men, through the *power* of an *erroneous conscience* may think themselves bound to make *schisms* and *divisions* in the *Church*, to disobey laws, and to break in pieces the *Communion* of that *Church*, which they are, or ought to be members of, they may satisfy themselves that they pursue their *consciences*, and yet for want of due care of informing themselves and judging aright, those very actions may be *wilful* and *damnable sins*."—Stillingfleet, Sermon xviii.

ever, is not their wish; and I am glad to find that these Dissenters do not practically grant that liberty which they avow. They are inconsistent enough to claim for their own Ministers that same thing, which they pronounce wrong and opposed to the teaching of the Bible that we should ask. Let us hear an exhortation to their followers. "Endeavour," they write, p. 16, "to form a proper estimate of your own spiritual condition; question yourself closely as to the grounds of your hope;—seek an interview with your Minister, and lay your mind open to him with simplicity and confidence. *Be not afraid!* You may rely on finding a friend in the servant of Christ. He can fully enter into your feelings, and sympathize with you on every point. Go to him in the spirit of sincerity and humility," &c. I do not quote the above to find fault with what is recommended; no, on the contrary, I most fully approve of it, and it is advice worthy to be followed, provided that their Ministers are in any way deserving of attention, and it is not rather the duty of all men to avoid them [9]. I have

[9] The following are the words of the Apostolical Father Ignatius, and there are many similar in his Epistles. "I exhort you, therefore (or rather), not I, but the love of Jesus Christ, that ye use none but Christian nourishment; abstaining from all strange pasture, which is heresy. For such confound Jesus Christ with their own poison, while they seem worthy of belief. As men give a deadly potion mixed with sweet wine, which he who is ignorant of doth with the treacherous pleasure sweetly drink in his own death. Wherefore guard yourselves against such persons."—Ad Trall. vi. vii. (Chevallier's Translation.) I quote the words of Ignatius with the greater confidence, having shown above (p. 18) that the Dissenters must admit his authority. Irenæus, who had conversed with Polycarp, whose Christian firmness is extolled in No. IX. (p. 230), relates the following anecdotes, the one respecting St. John the Apostle, and the other respecting Polycarp. Polycarp had recorded "that John, the disciple of the Lord, having, when at Ephesus, gone to bathe, and seeing Cerinthus within the building, hastened from the bath without having made ablution; but saying, Let us depart hence, lest the bath-

brought it forward simply to show that the Dissenters do not leave the consciences of their disciples free. Their Ministers endeavour, according to their notions, to correct error in their followers, and lead them to what they deem right.

2. The premises which I have laid down will hold good also to show the weakness and poverty of other charges which the Dissenters bring against us; and accordingly I will now take some of them into consideration. They object to the matter of our teaching being laid down for us; and, inconsistently enough, in almost the same breath, that we leave it indifferent what doctrine is propounded in our pulpits. They object to our telling our flocks not to doubt our authority or question our teaching. All this is easily and satisfactorily explained. We are sincere in what we teach; we have made the examination; or, if not individually ourselves, we know that learned and pious men have made it, and we are confident that they have attained to the truth; therefore our minds are now at ease, and we wish others to be partakers in our tranquillity. We rejoice to feel assured that we know the truth, and that, when it is learnt, it cannot be forgotten or hidden in a napkin. Our forms of prayer are prescribed, and what we shall all teach; and thus, as it is known that the truth itself is one, so do we provide that all our Clergy shall, whether they wish or not, proclaim it. Is not this a blessing? For, let us suppose that there be in some parish

house should fall upon us, having Cerinthus the enemy of the truth within it. And the same Polycarp, when Marcion came to him and said, Do you recognize me, answered him to his face, I recognize the first-born of Satan. Such piety had the Apostles and their disciples, that they would not even exchange a word with those who were corrupters of the truth."—Apud Euseb. Ecc. Hist. iv. 14.

a Clergyman as reprobate as is described, (and the Dissenters would represent the majority of us to be,) "a man of bad character, ignorant of, and perhaps hating the Gospel;" even in this case it is provided that the flock shall not be neglected, nor error spread amongst them. Were indeed the system of the Church such as that of which the Dissenters boast, viz., that their Ministers are in no way bound; but every one should preach that which is right in his own eyes, then such a Clergyman would be indeed an evil. He who was wicked would teach what was wicked, and pray for things which he ought not to ask. But how different from this is it with our Clergy, when they either minister in the sanctuary, or are sent for to the bed-side of the afflicted. If the Minister shall be ignorant, the words of the learned are provided for him; and if he be wicked and deceitful, he still utters the language of the pious, and prays to God in strains which the most holy have delighted in and admired. And thus far, *i. e.* so far as they remain faithful to the teaching of our venerable mother, as conspicuous in her Articles and Formularies, we exhort all that they listen with willingness and humility to our brethren, not doubting their authority or disputing what they say. Some of the Clergy, we grant, may not be themselves such patterns of humility and devotion as we could wish; but if any be a notorious evil liver or wicked person, then it is not true that we bid our fellow-Christians to submit. The Bishops will hear complaints, and we have courts of law where punishment will be administered. We delight not however to produce ill-feeling in our parishes, nor to make people captious and quarrelsome about every little doctrine which is taught. No good can possibly arise from continual religious controversy; and it is a thing always to be borne in mind, that so long as the teacher holds fast the fundamentals, it is not error on other and

minor points which will make his services unavailing. When then we exhort our fellow-Christians that they do not question, but receive with confidence, the doctrine which we or our brethren teach, it is, first, that peace and tranquillity may be preserved; secondly, because we are convinced that what our Church authorizes us to inculcate, is in accordance with the revealed Word of God[10]; and lastly, because we know that if the multitude act otherwise, they are almost certain to be led astray; they have neither power nor ability to judge correctly of these things and what is right.

That the Church should have a set form of prayer and Liturgy, is in conformity with all ancient Churches, and the usage of every body of Christians whose example is worthy of regard. The Liturgy is a protection against error; and when does it behove us to be so much upon our guard what words we utter, as when we approach the Majesty of Heaven? Our Book of Common Prayer, as we have seen, was drawn up with the greatest care and deliberation. It was compiled by persons of known piety and acknowledged wisdom; and we have the testimony of men of other nations to its excellence and beauty. In it there is Christian truth. I know that Dissenters write as though it were big with error[1]. There is no lack of con-

[10] Bishop Beveridge writes, "All our Articles are, as we may see, agreeable to Scripture, reason, and Fathers." And again, "Whatever is contained in these Articles, we have, or shall by the assistance of God prove to be consonant to Scripture, reason, and Fathers; and by consequence to be a real truth. And therefore whatsoever is any way contrary to what is here delivered must needs be an error."—On Article XIX.

[1] For example, a Letter by Thomas Craig, in No. IV. (April), p. 97 and following. All his objections will be found answered in some part of my letter.

fidence in their assertions. They represent the Clergy as ignorant and benighted, and their own Ministers as instructed and enlightened. A Dissenter lays down the law, and then every one must be silent; every righteous man, every saint, every martyr, every learned man, from the day of our Lord's ascension to the present hour, must give place to one who now professes to have the Spirit, and wanders through the country preaching. And who, forsooth, may be this preacher to whom such deference must be shown? It may be a mechanic or an artisan, or one who toils all the week to earn his daily bread[2]. But I refrain. It is not my wish to hold up any to contempt, but that it may appear that the Church Clergy are deserving of attention. It may be true, as I have already granted, that all are not as well instructed as we could desire; and yet I fear not to affirm that we are not, any of us, as ignorant of religion as Dissenters would represent. None of the Clergy enter upon their duties without having been previously examined by persons competent to judge. I myself have undergone many examinations, unworthy as I am to be named among my brethren; several, *i. e.* three in every year, beside one greater and more searching, during my residence at Oxford; and two, each for three successive days, before the Bishop and his Chaplain. These all the Clergy pass through; and I mention them, not as though they were a great thing, or of which we may make a boast. With these we should not be equal to our work assigned, had we not the assistance of the aged, and were we not allowed to build upon the foundations which others laid. "It is certain," are the words of the 'incom-

[2] A curious instance is afforded in No. X. (Oct.), p. 273, where Thomas Jackson, a *cobbler*, apologizes for wearing gloves when preaching, lest people should ridicule his hands, which betray his weekly occupation.

parably learned and judicious Bishop Bull,' as Waterland speaks of him, "that rightly to understand the Holy Scriptures is a very difficult thing, especially for us who live at so great a distance from those times wherein they were written, and those persons and Churches to whom they were directed. It is no slender measure of the knowledge of antiquity, history, philology, that is requisite to qualify a man for such an undertaking. They know nothing of the Holy Scriptures that know not this. And therefore those unlearned and ignorant men, that venture on the exposition of Scripture, being perfect strangers to these parts of learning, must of necessity wrest them to their own and their hearers' destruction[3]." And again in another place, "What a sad sight is it to behold a young novice, having read a dry system in theology, and attained to some remembrance of the common objections and solutions therein, strutting as if he had already reached the very top of that lofty and sublime science, and were become the most consummate and complete divine! But how much more lamentable an object is the ignorant and illiterate mechanic; who, because his memory serves him to quote a great many texts of Scripture, and that by chapter and verse, (though the sense of the tenth part of them at least he is far from understanding,) and to repeat after a sorry fashion some sermons he hath heard, thinks himself wiser than those very teachers to whom he owes all his little scraps and fragments of knowledge, and sufficiently qualified for a critic, and judge of sermons and orthodoxy; and consequently undertakes to be a teacher himself, and perhaps sets up for the master of a new sect, and prefers his own small wisdom before the wisdom of the whole Church wherein he lives, and dares tax the most deliberate

[3] Sermon vi.

and advised sanctions and constitutions of the learned and holy Fathers of it, of imprudence and folly, yea, and impiety too[4]!" But I will change my subject. We may admit with safety that our Clergy are not as educated and well-informed on these and other subjects as we could wish; and it is well for the different bodies of Dissenters, who write against us, if the charge do not apply also to them. But if it should be found in any instance applicable, there is this most important difference between the two,—that in their case there is no remedy. If their Minister be ignorant and deceived, so he must remain, and the people must suffer by it[5]. But with us, as I have already observed, it is not thus: however ignorant and uninformed the Priest may be, it matters little to the people; for notwithstanding his inability, when he uses the Church Services, the words of wisdom issue from his lips.

3. It remains, before I conclude my remarks on this part of my subject, that I make an observation respecting the right of patronage at which the Dissenters express themselves aggrieved. "The Barons of England," are the words of Stillingfleet, "in the Epistle to Gregory IX., plead, *That their ancestors had the right of patronage, from the first planting of Christianity here.* For those upon whose lands the Churches were built, and at whose cost and charges they were erected, and by whom the *parochial Churches* were endowed, thought they had great

[4] Sermon v.

[5] An extraordinary instance of the gross evil attendant upon every man's praying, in what manner and with what words he may deem fit, is afforded in No. X. (October), p. 272. J. B. of Scarborough mentions "an evil which exists amongst us to a great extent. I allude (if I may be allowed the expression) to the *flattery of prayer*." The above are his own words.

reason to reserve the nomination of the *Clerks* to themselves. And this Joh. Sarisburiensis saith, *was received by general custom of this whole kingdom.* So that the *right of patronage* was at first built *upon a very reasonable consideration,* and hath been ever since received by as *universal a consent* as any *law* or custom among us[6]." To this however the Dissenters make objection. They would change this law; but where they would be content that the right of patronage should be vested, I do not take upon me to determine. They intimate that it should be given to the people; but this surely they cannot intend. They do not deem the mass of the people generally, competent to judge upon these matters. In attestation of this, I may appeal to the care and anxiety which many of them are known to show that their servants, and those dependent on them, should attend the same meeting-house as themselves. They do not wish these to select a teacher for themselves; no,—nor do they willingly permit them to attend the Church, where they were baptized and are under most solemn promises of obedience. I conclude, therefore, that if they had the power of changing the established custom, the Dissenters would not be willing to give this influence to the people. Where they would place the right I cannot say. And here I would observe, that to give it unreservedly to the people could tend to nothing else but error and confusion; and though there are instances recorded in antiquity where the election to even Bishoprics was exercised by the people, "this rule did not hold when the greatest part of any Church were turned hereticks or schismaticks[7]." And I will conclude with again quoting the words of Bishop Stillingfleet, which are striking, concerning

[6] On Separation, part iii. sect. 25. 5.

[7] Bingham's Antiquities, book iv. chap. ii. sect. 12.

popular elections. "This pretence of *taking care for their souls*, will be soon made use of to justify the greatest disorder and confusion which can happen in a Church; for, let the person be never so worthy in himself, the *people* are still to have their *liberty* of *choosing* for themselves. And who are these *people?* Must all have equal votes? Then according to Mr. B.'s opinion of our Churches, the worst will be soonest chosen; for why should we not think the *worst people will choose their like*, as well as the *worst patrons* and the *worst Bishops?* But if the *profane* must be excluded, *by what law?* Is it because they have *no right to the ordinances?* But have they *no right to their own souls, and to the care of them?* therefore they are equally concerned with others. Yea, let us suppose all these excluded as *no competent judges*, shall all the rest be excluded too, who are *incompetent judges?* Then I am afraid there will not be many left. And, whatever they pretend, the *people*, where they do choose, do trust other men's judgments, as well as where the *patrons present*[8]."

III. I proceed now to another objection.—I DARE NOT CONFORM TO THE CHURCH OF ENGLAND, say they, "Because I take my Bible as my rule of faith. The Church of England pretends to have power to decree rites and ceremonies, and authority in matters of faith; therefore Queen Elizabeth dared her Clergy to believe or preach but as she ordered; and even now, every one of them is bound to sign and swear to what half of them doubt and none obey. Were kings inspired and infallible, or were the Bible sent only to them, there might be some excuse; but our Lord tells us to 'search the Scriptures' for ourselves; and Paul, that 'they are able to make wise unto

[8] On Separation, part iii. sect. 25. 6.

salvation, through faith.' Men have their own ends to answer who tell us to listen, before the Bible, to those they have bribed and schooled themselves." After reading the above passage, I am at a loss which to notice first, the very harsh judgment and uncharitable feeling expressed, or the misrepresentation, or the miserable display of reasoning. And here I would observe, that it is not said in the Article alluded to that the Church of England has power to decree rites and ceremonies, &c. This power may indeed seem claimed by her in Article XXXIV., which treats concerning the traditions of the Church; but in the Article we are considering, it is said only that THE CHURCH, *i. e.* the Church universal;—that "spoken of," as writes Bishop Beveridge[9], "in the foregoing Article,"—has this power. But from this, even were it that this power were granted to the Church of England, how could any one possibly conclude, that Queen Elizabeth should do what they attribute to her, or that so many of the Clergy should forswear themselves? The conclusions have nothing whatever to do with the premises; and it is really pitiful that we should be obliged to notice such a sentence. Whether the Clergy be indeed such miscreants, I leave for others to determine. We have indeed heard of such beings as calumniators; and if it be done now, it is not the first time that slander has been circulated against the innocent. That Queen Elizabeth ever made any such speech as is attributed to her seems more than doubtful. We know how difficult it always is to prove a negative, therefore such sayings as these the easier obtain circulation; and yet this looks very like a fabrication. I have already shown that our Articles and Liturgy were compiled and sanctioned by the Bishops and Clergy in Convocation; so

[9] On Article XX.

it was in the reign of King Edward VI.; and so also during the reign of Elizabeth. Queen Elizabeth desired that "all her loving subjects, especially the State ecclesiastical, should be knit together in one perfect unity of doctrine, and conjoined in one uniformity of rites and manners in the ministration of God's Holy Word, in open prayer and ministration of Sacraments;" and accordingly she directed "the Archbishop of Canterbury—that with assistance and conferences had with other Bishops—some orders might be taken whereby all diversities and varieties among them of the Clergy and the people might be reformed[10]," &c. When this was done, certain "Articles for doctrine and preaching" were circulated. The above is a specimen of the language of this Queen; but here there is no such haughty tone as is reported, nor is there any just cause why any should take offence. And now I will endeavour to lay before you, in as few words as possible, what it is which we hold and teach respecting the decrees and ordinances of the Church, and how far the charge can be with justice brought against us, that we forbid men to listen to the Bible.

1. "The rites and ceremonies," which we say that "the Church has power to decree," we must bear in mind, are things in themselves indifferent; but enjoined to preserve decency and order. They are not parts of God's worship; but aids to devotion, to promote comeliness, and show reverence. "The officers in the Church have authority," writes Archbishop Potter, "not indeed to change any essential part of Christian faith or duty, which must remain the same through all ages, but to prescribe rules to be observed for maintaining the outward peace and order

[10] Sparrow's Collection of Canons, &c., p. 122.

of the Church[1]." And again, "Another power, which the Church exercised in the primitive ages, was that of making *canons* or laws for the behaviour of its members in *spiritual* affairs. Whereby it is not meant that the Church has authority to change any of the divine laws. When any attempt of this kind is made, our rule is plain and express, *We must obey God rather than men*[2]." Such is the power claimed by the Church; and, if we take the New Testament for our guide, such power was undoubtedly given by the Almighty; but here I will quote the words of Bishop Beveridge. "We find St. Paul writing to the Church of Corinth, to see that *all things be done to edifying*, 1 Cor. xiv. 26; and that *all things be done decently and in order*, ver. 40. Now unless the Church of Corinth had power and authority to decree and determine what was edifying, what was decent and orderly, St. Paul would here counsel them to what was impossible or unlawful for them to do. It was impossible for them to see that all things were done to edifying and in order, until they had first decreed what was thus edifying and orderly; and it was unlawful for them to decree it, unless they had power and authority to do it. As, for example, whether it was more decent and edifying in their meetings for one to speak after another, or for many to speak together; whether it was more decent and edifying in their breaking of bread for every one to use a different, or for all to use one and the same posture. In these and the like cases, unless they had power to determine what was the most orderly and edifying, St. Paul commanded what was in itself unlawful. But seeing that is blasphemy to say, we must needs grant that the Church of Corinth (and so other Churches) had power

[1] On Church Government, chap. iv.
[2] Ibid. chap. v. 7.

and authority to determine and order these things. Or if they had no such power before, yet St. Paul, or rather the Most High God by St. Paul, did in these words grant them such a power[3]." Such then is the truth as we gather from holy Scripture. If particular churches had this power, surely it must be attributed to the Church universal also. This is what is stated in the Article; and how and with what reason can any one object to it? Can people really be offended that the body of Christians claim the power of determining, in things indifferent, what shall be observed among themselves? or is the objection rather that this power is actually exercised; and laws are made generally by those who are esteemed wise and good? But is not this the mode adopted in all acts of legislation? I take it for granted that in religion, as in all other affairs of life, it is well that there be order and regularity. At any rate, such was the mind of the Apostles. And how shall these be observed without laws and regulations? To whom does it pertain to make such canons? Of whose judgment should we most approve, the teacher's or the taught? Whom would we select for a guide, the man who is well conversant in these things, or he who is as yet a learner? And when the laws are made, how shall the object for making them be accomplished unless persons are willing to conform? We teach that "the Church has power to decree rites or ceremonies;" and when they are decreed, that it is the duty of all Christians to submit; but these are, as I have already observed, things which are in themselves indifferent, not parts of worship, but aids to devotion, and promote decency and show reverence. And I ask again, can this be with reason the cause of offence to any? Dissenters, one would think, can see no harm in it;

[3] On Article XX.

they, every class of them, have laws, and what they consider a discipline of their own; and do they wish that all their plans to promote, as they suppose, piety and devotion, should be disregarded? Do they consider it a sin, that they themselves make rules and enforce them on all who will submit? And how and with what heart can they be so one-sided[4]? That very thing, it seems, which they themselves do, they hold up and point to in others as an abomination. But I will turn from this, and proceed to direct your thoughts to that extent of power, which we attribute to the Church in things, which are not indifferent, but matters of faith.

2. The charge laid against us seems to be, that we assign to the Church of England a power of decreeing and enforcing on Christians, things which are repugnant to the written Word of God. I do indeed wonder that such an accusation can be heard. But so it is written. "Men," say they, "have their own ends to answer, who tell us to listen, *before the Bible*, to those they have bribed and schooled themselves." Surely it is stated in these words, that we instruct people, that they receive as truths things which are contrary to what we learn in the Bible. I will endeavour now to show, according to my humble abilities, what is indeed the doctrine and teaching of our Church on this.

The following are the words of Article XX.: "The Church hath power to decree rites or ceremonies, and authority in controversies of faith; and yet it is not lawful

[4] "When they blame that in us which themselves follow, they give men great cause to doubt that some other thing than judgment doth guide their speech."—Hooker, book iii. ch. iii. 2.

for the Church to ordain any thing that is contrary to God's Word written; neither may it so expound one place of Scripture that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be believed for necessity of salvation." Would it not be well that persons, when they quote our Articles, and lodge upon them an accusation, should first read them through, and acquaint themselves with their real bearing? Are we not here instructed, that it is for the clergy of the Church to teach those things only for doctrine which the Church has decided to be true? Is it not said that the Church must not decree any thing contrary to the Scripture, or what may not be proved from it? True indeed it is, that the Article speaks of Articles of *faith only*, and things *necessary to salvation;* but in decisions about other things, what religious mind can comparatively have a care? In matters of faith, then, and things which concern our eternal welfare, it is declared plainly, that it is not right for the Church to decree, nor for the clergy to teach, any thing which is not in accordance with holy Scripture; and with what face can it be urged against us, that we inculcate other doctrines *before*, or in preference to, the truths contained in the Bible. On this point the evidence afforded in our Articles is abundant; the doctrine of the Church is very clear, and the same truth is repeated over and over again. We have heard the XXth Article; I will now give an extract from the concluding part of Article XXI. "Wherefore things ordained by them," *i. e.* general councils, "as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture." In Article VI. it is declared, that "Holy Scripture containeth all things necessary to salva-

tion; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation;" and in the eighth Article, that "the three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles'* Creed, ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture." By comparing these Articles, we learn what is the authority which we assign to the Church, and within what limits it may be exercised. We grant to the Church, *i. e.* as we have seen, the CHURCH CATHOLIC OR UNIVERSAL, authority in determining Articles of Faith. The Church may utter decrees, and in cases of controversy decide which party is right, and what is the truth which was first revealed; she may enforce things to be believed for necessity of salvation. But in making decrees and forming decisions, she must be guided always by the written word. She must not enforce any thing, either uttering her voice in Council or in any other way, as necessary to salvation, which is not contained in Holy Writ, or cannot be proved from it. Do any ask, why the Church of England gives this judgment, or why the Church is to be thus circumscribed in her authority? the answer is plain and ready. It is because, when we depart from the written word, we become quickly lost in uncertainty. The inspired Scripture is our only certain record of the ministry and teaching of our Lord[5] and His Apostles.

[5] Only two precepts of the Saviour are preserved by antiquity in addition to what is contained in the New Testament. "The one by several early writers, *Be ye approved money-changers;* the other by St. Jerome, *Be ye never very glad, but when ye see your brother live in charity.*—The Gospels remain the sole record of Him, Who spake as never man spake."—Newman on Romanism, lect. xii. See also Taylor, vol. x. p. 391.

We dare not enforce any thing as necessary to salvation of our own selves; we can only act as the ministers of God, and declare what is in accordance with His will, and about every thing professing to come from Him, if it be not contained in holy Scripture, or to be proved from that record, (I speak of a fact,) we are in doubt, and have no sure and certain evidence whence it proceeds. Feeling this, and at the same time fearing lest we might be possibly following the devices of men, and not the word of God, were we to act otherwise, our Church has decided as we have seen [6].

[6] The language of English theologians is uniform concerning this. Hooker writes, "They only plead, that whatsoever God revealeth as necessary for all Christian men to do or believe, the same we ought to embrace, whether we have received it by writing or otherwise; which no man denieth: when that which they should confirm, who claim so great reverence unto traditions, is, that the same traditions are necessarily to be acknowledged divine and holy. For we do not reject them only because they are not in the Scripture, but because they are neither in Scripture, nor can otherwise sufficiently by any reason be proved to be of God."—Book i. chap. xiv. 5. The following are the words of Laud: "God's word may be *written* and *unwritten*.—But it was written, that it might be the better *preserved*, and continued with the more *integrity* to the use of the Church, and the more faithfully in our memories. And you have been often enough told, that if you will show us any such *unwritten Word of God* delivered by His *Prophets* and *Apostles*, we will acknowledge it to be Divine and Infallible. So *written*, or *unwritten*, that shall not stumble us."—Conf. with Fisher, § 16. num. vii. Similar is the observation of Taylor, "We are sure that what is so written, and so transmitted, is God's Word; whereas, concerning other things which were not written, we have no certain records, no evident proof, no sufficient conviction; and, therefore, it is not capable of being owned as the rule of faith or life, because we do not know it to be the Word of God."—Diss. from Popery, part ii. sect. 2. 1. Next we will take the words of Archbishop Wake, (Catechism, sect. v. 7.) "Could I be sure that any thing, not contained in the *Scriptures*, came down by a certain, uninterrupted *tradition* from the *Apostles*, I should not except against it." And in answer to the question: "Do you look upon these Scriptures as the only, present *rule of* your faith?" We read, "I do; nor is

There is no need that I dwell upon a contrary opinion, or rather, doctrine which is prevalent among Christians; nor show at length against what error these decisions were principally directed[7]. But with these Articles before us—this, as it might almost seem, unnecessary repetition of the same thing, in language which can be in no instance mistaken, with what grace and with what honesty can any bring against us the accusation, that we teach persons not to listen to the Bible? To whom are the Dissenters indebted that they have the Bible? By whom was it translated, and by whom is it now printed and freely circulated? These Dissenters build upon the foundation which others laid, and then hold up those same persons to abhorrence and contempt. But I pursue my subject, and show more fully what I believe to be the doctrine of the Church. So

there any other certain foundation on which to build it." And lastly, Bishop Patrick: "In this all Christians are agreed, that whatsoever was delivered by Christ from God the Father, or by the Apostles from Christ, is to be embraced and firmly retained, whether it be written or not written; that makes no difference at all, if we can be certain it came from Him or them. For what is contained in the holy Scripture hath not its authority because it is written, but because it came from God. If Christ said a thing, it is enough, we ought to submit unto it; but we must first know that He said it; and let the means of knowing it be what they will, if we can certainly know He said it, we yield to it. But how we can be certain (at this distance of time from His being in the world) that any thing, now pretending to it, was said by Christ, which is not recorded in the holy Scripture, there is the business."—A Discourse about Tradition.

[7] These Articles have reference evidently to the decree of the Council of Trent. The Tridentine divines had decided, on the 8th of April, 1546, that divine truth is conveyed to us partly in written books, and partly in traditions, which were not in the first instance committed to writing; and that these unwritten verities are to be received with equal honor and respect as what is conveyed in the written word.—Sessio iv.

far from instructing us not to listen to what is written in the Bible; we are taught, on the other hand, that nothing is to be required as necessary from any man which does not accord with the written word.

We hold and teach that all saving truth is contained in Holy Scripture. This is not, however, saying that every one, who reads the Word, is sure to comprehend its meaning, and to state the truths which it contains. Is every body able to do this? No, I answer; this is what very few persons, if any, would assert. If all be able to interpret, then I and all, who agree with me in opinion, are as competent as others; and our decisions must be received as undoubted truth. But how vain would it be to utter such a thought! What would people answer? Would they not show us others, as they would say, infallible as ourselves, who teach different doctrine; nay, who consider us so much in error, that they cannot in conscience unite in worship, or walk with us in the house of God as friends? Away then with the much talked of theory of the right of private judgment! I mean, as an unerring guide to truth. I do not say that people should be restrained altogether from exercising their judgment on religious matters. This we could not accomplish were we to endeavour, nor would it be either right or wisdom to attempt. There are cases where it must be necessarily appealed to, and we trust that the truth, when stated, will at all times approve itself to the judgment of the good. But while we allow this, we must also remember that there are points on which the private will and judgment must submit; and that to permit the free exercise of the reason upon these, would be nothing else than to withhold restraint from falling into error. I will now turn my thoughts to this. Right notions, as to

where the judgment may be exercised, and where it must be restrained, are much wanted; and confusion upon this both has been and is the cause of unnumbered evils.

Dissenters assert that "the Reformers made their stand on the right of private judgment;" and they say, "We take the same ground, we claim the same right[8]." How far this is correct, respecting the Reformers, we shall see presently. But when the Dissenters make that claim, or rather, perhaps, when they grant that right to those who claim it, it is, if I am not much mistaken, with many and very serious limitations. I have shown already, that they assert universal liberty of conscience, and say that every one should be permitted to select his own teacher; and yet, when they come to act, they by no means grant this right; but think it just that they should themselves enjoin, if they do not compel their servants, and those dependent on them, to attend the meeting-house which they approve. So here, I ask, if every man's judgment is an equal guide to truth, why do they attempt to bind the judgment of a fellow-creature in any instance? Is not their conduct in opposition to their principle? and are they not therefore inexcusable? If every man's judgment may be relied on, to what good is the office of a teacher? Dissenters have their preachers, whom they delight to hear; but why do they listen to them? Are not the congregation as good judges of what is revealed and right, as the man addressing them? But I have said enough. It is evident from their conduct, that the Dissenters do not really hold what they profess; and it is also clear, that the much talked of inalienable right of private judgment, as an unerring guide to truth, is altogether untenable.

[8] Magazine, No. IV. (April), p. 101.

It is time that I state, what is the teaching of the Church on this. The holy Scriptures are interpreted variously by different persons; but how must we learn their real meaning? on whose decision must we rely as a guide to truth? An answer is returned in Article XX. "THE CHURCH," *i. e.* the Church Catholic or universal, "hath authority in controversies of faith;" and we are taught to pay respect and deference to her judgment. And is not this, I ask, in accordance with what we should call reason and sound sense? Is not the judgment of two of more weight than that of one? May we not rely on the united testimony of many with more confidence than on that of two? And shall we not respect the belief of the whole body of Christians, *i. e.* the universal Church, more than that of any other number we could name[9]? The Church Catholic, we should bear in mind, is not comprised in any given space or time. All

[9] "To them which ask why we thus hang our judgment on the Church's sleeve, I answer with Solomon, because 'two are better than one.' 'Yea simply (saith Basil) and universally, whether it be in works of nature, or of voluntary choice and counsel, I see not any thing done as it should be, if it be wrought by an agent singling itself from consorts.' The Jews had a sentence of good advice, 'Take not upon thee to be a judge alone; there is no sole judge but one only; say not to others, Receive my sentence, when their authority is above thine.' The bare consent of the whole Church should itself in these things stop their mouths, who, living under it, dare presume to bark against it. 'There is (saith Cassianus) no place of audience left for them, by whom obedience is not yielded to that which all have agreed upon.' Might we not think it more than wonderful, that nature should in all communities appoint a predominant judgment to sway and overrule in so many things; or that God Himself should allow so much authority and power unto every poor family for the ordering of all which are in it; and the city of the living God, which is His Church, be able neither to command, nor yet to forbid any thing, which the meanest shall in that respect, and for her sole authority's sake, be bound to obey?"—Hooker, book v. chap. viii. 3.

believers are members of it who retain the essentials of Christianity, and have not separated: which is, in fact, itself a fundamental. It ascends, moreover, upwards, embracing all who have at any time professed it, and lived and died in God's faith and fear from the days of our Saviour, yea, even from the Creation, to the present hour. What all these have received as truth; those who lived before the Incarnation, trusting to the sure word of prophecy, and those since, believing the more abundant revelations vouchsafed by God and the Holy Spirit, our Church tells us that we maintain and reverence. And what, let me again inquire, could be possibly so certain a guide to truth? Can we suppose that almost all men, and those some of them the very persons who conversed with the Apostles, and being approved, were selected by them to watch and rule over the Churches, should be mistaken as to the intended meaning of the Scriptures? Let us think deeply and meditate earnestly upon the following. Is it possible, for example, that Ignatius, or Clemens, or Polycarp, who presided over Churches, and as history attests, were appointed to that office by the Apostles [10], should not have known, if such were really the case, that the very authority which they exercised was a mark of the beast and Antichrist? These were appointed Bishops by the Apostles over the Christians in certain regions, over the Presbyters

[10] Ignatius and Polycarp were disciples of the Apostle John. (Mart. Ignat. chap. iii.) Ignatius is mentioned by Eusebius, Eccl. Hist. iii. 36, as Bishop of Antioch, the second after St. Peter. Eusebius records that Polycarp also was appointed by those who had seen the Lord; and in lib. iv. 14, he quotes the words of Irenæus, attesting this. Tertullian, who was well acquainted with the Roman laws, (Euseb. Eccl. Hist. ii. 2,) and we may conclude with other points of history, asserts that Polycarp was appointed Bishop of Smyrna by St. John, and that Clement was ordained Bishop of Rome by St. Peter.—De Præscrip. cap. xxxii.

and Deacons; is it credible that they should teach that the order of Bishops is essential to a Church [11], and yet this be not conformable to the writings of their friends and instructors, the Apostles? The Church Catholic, or universal, to whose decision we are instructed that we bend, embraces, as we have seen, all these early Fathers, equally as holy and devout men of the present day; and no one point has any claim to be called a Catholic truth or doctrine which is opposed, or not conformable, to what these earliest ones received. We do not say that every doctrine which has been held in former times is truth. No; we believe it possible that almost the whole of Christendom may have been led astray by error. It is not in opposition to our principle to affirm, that the decree of any council, assembled at the present day, or in any given time, may be possibly erroneous. It is conceivable, that almost the whole Christian world might unite and express belief in doctrine which, nevertheless, had not been revealed; and thus our Article declares, that it is not for the Church or a general Council to decree any thing as necessary to salvation which cannot be proved, *i. e.* to be so, by holy Scripture. And how then, it will be asked, shall we learn what

[11] The following words of Ignatius will illustrate what I have written: "See that ye all follow your Bishop, as Jesus Christ the Father; and the Presbytery as the Apostles; and reverence the Deacons as the command of God. Let no one do any thing which belongs to the Church, separately from the Bishop. Let that Eucharist be looked upon as well established, which is either offered by the Bishop, or by one to whom the Bishop has given his consent. Wheresoever the Bishop shall appear, there let the people also be; as, where Jesus Christ is, there is the Catholic Church. It is not lawful, without the Bishop, either to baptize, or to celebrate the holy Communion. But whatsoever he shall approve of, that is also pleasing unto God, that so whatsoever is done may be surely and well done." —Ad Smyr. viii. Chevallier's Translation.

is the judgment of the Church? I return answer in the words of Vincent: "What shall a Catholic Christian do, if some small part of the Church cut itself off from the communion of the universal faith? What else but prefer the health of the whole body before the pestiferous and corrupt member? What if some new infection goeth about to corrupt, not in this case only a little part, but the whole Church? Then likewise shall he regard, and be sure to cleave unto, antiquity, which can now no more be seduced by any crafty novelty. What if in antiquity itself, and amongst the ancient Fathers, be found some error of two or three men; or haply of some one city or province? Then shall he diligently take heed that he prefer the universal decrees and determinations of an ancient General Council, if such there be, before the temerity or folly of a few. What if some such case happen where no such thing can be found? Then shall he labor, by conferring and laying them together among themselves, to refer to and consult the ancient Fathers' opinions, not of all, but of those only which, living at divers times, and sundry places, yet continuing in the communion and faith of one Catholic Church, were approved masters and guides to be followed; and whatsoever he perceiveth, not one or two, but all jointly with one consent, plainly, usually, constantly, to have holden, written, and taught; let him know that this, without doubt or scruple, he ought to believe[1]." I observe in the above passage that this Father deems it evidently possible that the Church, *i. e.* the great body of believers, may at any one time fall into error. The case of difficulty, however, which he suggests, is one in which we may be thankful that we cannot be placed. The Church Catholic has uttered her voice, and given her decision, what truths were

[1] Adversus Hæreses, cap. iii.

committed to her, and what it is necessary that we believe. This we have received. It is in accordance with the written word; and when our Church bids us in the Articles, that we attend to the authority of the universal Church, it is also laying before us what that Church has declared. "The three Creeds," says Article VIII., "Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

Such then is the language of the Articles. The same also is the tone and spirit of our Formularies. We do not, for example, leave the young to wander at their pleasure, nor send them to the Scriptures to discover religion for themselves. No, we first, while they are as yet unconscious, lead them to the waters of baptism; we make and enter into engagements for them; and we next teach them the Catechism, explaining to them our holy faith and its varied duties. Nor are the Clergy left free to their private judgment, to learn and teach what suits them best. The prayers and praises are all prescribed, which we must offer up; so also are the doctrines we must instil. Our discourses must be all in conformity with the Formularies, Articles, and Canons of the Church; and as the Convocation of the year 1571 instructs us, we must teach the people not only such things "as are agreeable to the doctrine of the Old and New Testament," but also that "which was collected out of that very doctrine by the Catholic Fathers and ancient Bishops[2]." Does any one object that we are thus bound? We answer, that it is right that we should be so. By this it is provided that all shall hear

[2] Sparrow's Collection of Canons, p. 237.

the truth, and none be led astray. We should bear in mind that we are Christians, *i. e.* disciples of Christ our Saviour. God has revealed to man His will, and we hope and endeavour to follow the precepts, which He has given us. But how must we know what that will is, and what those precepts are? We use every means in our power; we search the sacred volume; we consult with those who are better and more learned than ourselves; we leave no stone unturned. Surely those who lived nearest to the times when the Apostles wrote, especially if they were acquainted with them, must have known their mind and teaching; but can we learn what these received? We can; and this we are bidden to respect. The Saviour promised that the gates of hell should not prevail against the Church[3]; that He would send the Holy Ghost, the Comforter, who should abide for ever[4]. And lastly, "Lo, I am with you alway, even unto the end of the world[5]." Can we imagine, that as soon as the Saviour was departed, these promises were forgotten, and that the Church immediately departed from the truth, and fell unconsciously into vital error? The Christians then had the Holy Scriptures to guide them as well as we. They were accustomed to speak the language in which these were written; they knew the customs which were alluded to; they saw what the Apostles had everywhere established. "I can mention the place where the blessed Polycarp," writes Irenæus to Florinus, "used to sit and teach, and I remember his going out, and his coming in, and his mode of life, and his appearance, and his discourses which he used to make to the multitude, and how he related his familiar intercourse with John and others, who had seen the Lord; and how he made mention of their words, and those things which he had heard from

[3] Matt. xvi. 18. [4] John xiv. 16. [5] Matt. xxviii. 20.

them respecting the Lord. And concerning His miracles and His teaching, as Polycarp had received it from those who had themselves seen the Lord of Life, so he related them all as they are recorded in the Scripture[6]." Surely these early Fathers knew what were the essentials of Christianity; and we are called on to venerate their teaching, and to receive as divine truth what they assure is in accordance with the written word. Here, then, is an instance where we must surrender the right of private judgment. Suppose we are inclined to think differently from these holy men. The truth is one; and we will suppose that we differ from them so materially, that if we are right, then they are wrong, or *vice versâ*. I venture to say that there can be no doubt whatever on which side is error; and that we ought to give place. That they must necessarily have been right, every thing in reason testifies.

There is one other point which I will mention before concluding this part of our subject. We have an instance in the Acts of the Apostles, when those inspired men assembled in council, and determined controversy. "As for the authority of the Church in determining controversies of faith," writes Bishop Beveridge, "I think it is plainly and clearly grounded upon, and deduced from the practice of the Apostles themselves; amongst whom there arising a controversy, whether it was needful to circumcise the Gentiles, and to command them to keep the law of Moses, they presently met together to consider of the matter. Acts xv. 5, 6. And here, we see a controversy being raised, no particular person undertakes the determination of it, but several of them met together, and so made up a council, which was then, as it is now, the repre-

[6] Routh's Opuscula, p. 32.

sentative of the whole Church. Well, the Church in her representatives, being thus met together, they spent some time in disputing about the business, ver. 7; but at last they decide the controversy, ver. 19, 20; from whence we may, yea must certainly conclude, that the Church had then power and authority in controversies of faith, otherwise it durst not have undertaken the decision of so great a one as it did. And if it had that power then, it cannot be denied to have the same still; for it is the same Church now that it was then, governed by the same Head now as it was then, directed by the same Spirit now that it was then, enjoys the same Scriptures to decide controversies by now as it did then; and therefore cannot be denied to have the same power in decision of controversies now as it had then[7]." What I have said is sufficient. We have seen that it is the plain doctrine of the Church of England, that we and all her Ministers teach nothing, more especially as necessary to salvation, but what is in accordance with the written Word of God. It does not follow, however, from this that every one who peruses the sacred volume shall perceive the truths that are therein. There are truths to be extracted from it of which many may be ignorant; and though multitudes may deny them, still they retain their character, and remain, like Him who gave them, eternal truth. If we would learn what it is which God requires, it is a mark of true wisdom that we attend to the better informed judgment of others, who have been known to be pious, good, and excellent. And thus the Church sets before us in love and charity for our acceptance, the Creeds of the universal Church, as landmarks and beacons to save us from the gulph of error. It is conformable to the written Word that we pay deference to the

[7] On Article XX.

decisions of the Church; and when the Church claims power to decree rites and ceremonies, and authority in controversies of faith, it is but assuming that which was assigned to her by her Divine Author. It is indeed for all Christians earnestly and diligently to peruse their Bibles. Too much attention cannot possibly be given to that book; and much instruction will result. We may all ask and search with freedom, What is that which God requires? and what has He revealed? But when this is learnt, then all exercise of the judgment must cease. And in making the inquiry, if we follow our own judgment, so as to set ourselves against all others, then is the consequence almost certain that we be led astray by error. Truth is not new; Christian truth is that which was revealed many ages past; it is contained in Scripture, and was delivered to the Church. As it was given so was it written; and wherever we seek and hope to find it, let us bear upon our minds, that as it was first given, so it must endure unto the end.

IV. The next point which I have to notice is this,—I DARE NOT CONFORM TO THE CHURCH OF ENGLAND, say the Dissenters, "Because of its trifling ceremonies, such as bowing towards the east; praying in a white gown, and preaching in a black; going from the desk to what is impiously called the altar, to read the Communion Service; signing the form of the cross in baptism; kneeling to take the Lord's Supper, and often changing the posture in Divine Service, which appear childish and trifling, a religious mummery, or an irreligious formalism, and not a worship of Him, who is a Spirit, and must be worshipped (with the heart) in spirit and in truth." If I rightly understand this passage, it is here contended that the ceremonies of the Church make the worship and service of those who are engaged in it unavailing, and not that which God desires, viz., the service

of the heart, "in spirit and in truth." If it be said merely, as the words might themselves signify, that these ceremonies are not a part of the Divine worship, it is what we grant; and as such we wish not that any should esteem them. The rites and ceremonies, I have said already, are not parts of worship; but rather aids to devotion, and tokens of respect[8]. It is contended, however, as I conceive, that they are not only not aids; but rather antagonists and hindrances, of such a nature as to render our good intentions "formalism" and "mummery." This then I will consider to be the objection urged against our Church[9]; and in making remarks upon it, I will direct your thoughts first, to the words of our Divine Lord to the woman of Samaria; and secondly, make a few observations on those customs which are thus designated irreligious.

The Samaritan woman, with whom our Blessed Lord conversed, had perceived His divine mission. We read in the 19th verse, "The woman saith unto Him, Sir, I perceive that Thou art a Prophet. Our fathers worshipped

[8] "All manner of persons then present shall reverently kneel upon their knees, when the general Confession, Litany, and other prayers are read, and shall stand up at the saying of the Belief, according to the rules in that behalf prescribed in the Book of Common Prayer; and likewise, when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the world, in Whom alone all the mercies, graces, and promises of God to mankind, for this life and the life to come, are fully and wholly comprised."—Canon xviii. A. D. 1604.

[9] In No. XII. (December), p. 324, it is contended that the beauty and order of the Church Service, "instead of being a real excellence in it, is a grievous defect."

in this mountain," *i. e.* on mount Gerizim, where a temple had been erected; "and ye," *i. e.* ye who are Jews, "say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe Me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye," *i. e.* ye Samaritans, "worship ye know not what: we," *i. e.* we Jews, "know what we worship: for salvation is of the Jews. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit, and they that worship Him must worship Him in spirit and in truth[10]." We observe in the above, that our Lord answers the question which had been put to Him, and declares that the worship offered in Jerusalem was the more accepted. When the temple was first dedicated by king Solomon, we read, in the second book of Chronicles, "The Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people: if My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land. Now Mine eyes shall be open and Mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house, that My name may be there for ever; and Mine eyes and Mine heart shall be there perpetually[1]." According to this original declaration of the Almighty, our Lord also answers the Samaritan woman, and we understand Him as saying,

[10] John iv. [1] Chap. vii.

1. That in Jerusalem was the place where men ought to worship; but He declares, 2. That in a very short time the service both at Jerusalem and on mount Gerizim would cease. His words were prophetic, and we know that they have been fulfilled. No long time elapsed after our Lord's ascension, when both temples were overthrown, and men ceased for ever to assemble in those courts. And, 3. Our Lord teaches that another worship would be henceforth accepted: "The true worshippers shall worship the Father in spirit and in truth."

What then is this true and spiritual worship? Our Lord speaks of *true worshippers*, as it is explained, "by way of distinction; for there are false worshippers, who pray for temporal and frail benefits, or whose actions are ever contradicting their prayers[2];" or true worshippers, excluding Samaritans and Jews, but meaning Christians who follow Him, Who has declared Himself to be "the truth[3]." And what is the true and spiritual service, which these shall offer, to be accepted? In answering this, it may be well that we commence with some definite notions of what it evidently is not. There is a perfect agreement, we know, between the different parts of the inspired volume; and no one thing is more certain than that one passage, rightly understood, shall not contradict another. Remembering this, I will proceed; and, 1st, The words which we are considering cannot mean that Christians, the true worshippers, shall not assemble together in certain places for religious worship; for our Blessed Lord Himself went into the temple, and sanctioned with His presence those smaller buildings, named the Synagogues, which, after the return from captivity at Babylon, had

[2] Catena Aurea in loc. [3] John xiv. 6.

arisen in every corner of the land; and what is perhaps more to our purpose, the Apostles[4] instituted and sanctioned such things, exhorting their followers, moreover, that they do not "forsake the assembling of themselves together[5]." 2ndly, It is not that our Lord forbids that there should be any thing outward or visible in their worship; no, for there were the Sacraments instituted and commanded by our Lord Himself[6]. And, 3rdly, It could not be that it was His will that in these their assemblies no order or regularity should be preserved, but that every one should pray and speak as he thought fit[7]. No; for St. Paul, as we have seen, or rather the Most High God by that

[4] Acts ii. 46, we read that the Apostles broke "bread from house to house," *i. e.* "in the different places or apartments where Christians assembled." In another place we are told that the Christians came together on the first day of the week to break bread, Acts xx. 7; see also 1 Cor. xi. 17. xiv. 25.

[5] Heb. x. 25.

[6] "*God is a Spirit*, &c., saith our Saviour Christ. Yet all this notwithstanding, the material Church or temple is a place appointed, as well by the usage and continual examples expressed in the Old Testament, as in the New, for the people of God to resort together unto, there to hear God's Holy Word, to call upon His holy name, to give Him thanks for His innumerable and unspeakable benefits bestowed upon us, and duly and truly to celebrate His holy Sacraments; (in the unfeigned doing and accomplishing of the which standeth that true and right worshipping of God aforementioned.)"—Homily on the Right Use of the Church, part i.

[7] Any person would suppose that the fact of our Lord's having taught His disciples a form of prayer, would make it evident that there cannot possibly be any thing in *a form* itself which renders it unaccepted. Bishop Jeremy Taylor observes of extempore prayers, that, "if the Spirit of God did dictate those words; those prayers would be as good canonical Scripture, when they are written by the short-hand writers, as any of the Psalms of David, or the words of the Apostles; which because it is intolerable to affirm, it follows, that praying with the spirit means not extempore prayers."—Letter to Bishop Leslie. Works, vol. vii. 317.

Apostle, gave instructions that all things be done to edifying, and decently, and in order. It was not then forbidding any of these that the words were spoken [8], but it was signifying that another quite different mode of worship from that to which they had been accustomed, would be accepted by the Almighty. The spiritual worship which is mentioned, is in opposition to the sacrifices and carnal offerings of ancient dispensations; and the true worship in distinction to the former types and figures. To the Christian the Holy Spirit would be given. The Spirit helpeth our infirmities; and it is required that we be always led by His holy influence. God requires the service of the whole man,—his soul, his will, his heart, and understanding. "The time is come," is the paraphrase of Erasmus, "that the false religion of the Gentiles must give place, and that both the carnal worshipping must give place to the spiritual worshipping of God, and also the shadows of the law to the light of the Gospel. For now I tell you the time is at hand, yea, it is already present, when true worshippers shall worship the Father, not in temples, not with beasts, nor with bodily things, but in the spirit; not with shadows, but with truth." And again, "He showed her that the Jews' religion, which (as the time required) had been hitherto gross and carnal, and did rather represent certain shadows of true godliness than very godliness itself, should increase unto more perfection; and that God, being afterward more fully known through the Son and the Holy Ghost, should be worshipped not only in Jewry, but through the whole world; yea, and that in more holy temples than the temple of Jerusalem was, that is to say, in the pure minds of men, which God hath dedicated unto

[8] Even Calvin can admit, "We have indeed at this day certain external exercises of godliness, whereof our ignorance hath need."—In loc.

Himself with His Spirit, and is not now to be pacified with the savour of burnt-offerings of beasts, but with holy prayers, godly desires, and chaste affections." And now we will proceed and see how far the ceremonies of the Church, at which the Dissenters take umbrage, can be accounted such as will disqualify those, who assemble in our courts, from offering spiritual worship.

The ceremonies against which Dissenters make objection are very numerous; and yet, when one remembers the occurrences of days gone by, it is hardly possible to refrain from wonder that they are so few. White, sometime Bishop of Ely, enumerates objections which were raised against the Church in his day. He tells us that they "were without number. *Private* Baptism; *kneeling* at the Communion; *bowing* at the name of Jesus; *communicating* with a reading Minister; *keeping* Christmas-day and other holy-days; reading Homilies; reading Apocrypha; *ringing* more bells than one upon a Sunday, or fetching a pint of wine out of one's own house; *standing* up at the Creed; *looking* towards the chancel in Common Prayer; *often* rehearsing the Lord's Prayer; *reading* the Litany and Epistles and Gospels," &c.[9] Archbishop Laud mentions the following as having given offence. "Rails to fence the holy table from profanation;—steps of the chancel;—reverence to God Himself at coming in and going out of the temple[10]." "Their *new-lights*," writes

[9] Treatise on the Sabbath-day Dedication.—The consciences of men had not been so tender all along, nor did any at the first see sin in the above. "Under the happy reign of Her Majesty (Queen Elizabeth) which now is, the greatest matter awhile contended for was the wearing of the cap and surplice."—Hooker, Preface, chap. ii. 10. "In King Edward's days there was no such thing as division in our Church about them."—Stillingfleet on Separation, part i. sect. ii.

[10] On Liturgy, p. 57.

Sanderson, sometime Bishop of Lincoln, "can discern *popery*, not only in the *ceremonies* formerly under debate: but even in the *Churches* and *pulpits*, wherein they used to preach against *popery*, and *the bells* wherewith they used to call the people together to hear them. The having of *Godfathers* at Baptism; *Churching* of Women; *Prayers* at the Burial of the Dead; *children* asking their parents' blessing, &c.; which whilome were held *innocent*, are now by very many thrown aside, as rags of *popery*[1]." Remembering these very numerous objections which have been in former times moved against us, I cannot but wonder, as I said before, that they have now dwindled to so few. But even granting that these are blemishes, and that the Service of the Church might be conducted as well, or even better, without them; even then, are they of such magnitude as to make it unsafe to join fellowship with those who venerate them? We will now take the question seriously into consideration?

In meditating upon this, we should bear in mind, that it is our bounden duty to preserve, if possible, unity and peace. It is the revealed will of our Divine Lord, that the body of Christians should be united; they have one Lord and one God, and they should all join in one and the same Service. There are two points which necessarily are deduced from this. First, nothing should be required in which any cannot join with safety; and secondly, that it is the duty of all to comply in all things where they can without danger.

Let us meditate then upon the objections brought against us, considering them with reference to these two prin-

[1] Preface to Sermons, sect. xiv.

ciples. And first, it will be asked, how are we to judge what is consistent with safety, and how we must distinguish danger. This is not a light matter; nor must it be treated with levity. It is a rule plainly laid down by the Apostle, that no one thing ought ever to be done by any one, at which his conscience revolts, and assures him is sin. To do any thing, believing and feeling it to be wicked, though in fact it is not so, manifests an irreligious mind, and is itself evil. So far a man's conscience is a safe guide. But it is a guide to a man's self only. Because such a one believes this or that to be unlawful, and it binds that man himself not to do it, though it be in itself lawful, it does not affect another, who sees it differently. This is the case of a weak conscience; it is that of a man who is as yet not fully conversant with the will of God, and knows not his line of duty, what he may do with innocence, and from what he must refrain. The world, however, is not to be guided by persons such as these [2]: they rather require instruction; and humility and submission are most be-

[2] "Here are now very different *scruples* of *conscience*; but doth the nature of the case vary, according to the bare difference of the *scruples*? One congregation scruples any kind of *order*, as an unreasonable imposition and restraint of the *Spirit*, is *separation* on that account *lawful*? No say all other parties against the *Quakers*; because their *scruples* are unreasonable. But is it lawful for a *congregation* to separate on the account of *Infant Baptism*? No say the Presbyterians and Independents, that is an *unreasonable scruple*. Is it lawful for men to separate to have greater purity in the frame and order of *Churches*, although they may *occasionally join* in the duties of worship? No, say the *Presbyterians*, this makes way for all manner of *schisms* and *divisions*, if mere *scruple* of *conscience* be a sufficient ground for *separation*; and if they can join *occasionally* with us, they are bound to do it *constantly*; or else the obligation to peace and unity in the Church signifies little; *no man's erroneous conscience can excuse him from schism*."—Stillingfleet on Separation, part i. sect. xvi.

coming. The Church we look up to as an instructor; and her laws and ceremonies must be regulated by what is itself right; and this must be determined, not by the conscience of this person or that, or by the inclination, pride, or fancy of any whom we might name; but by the Word of God and His revealed will. What I mean is this,—if any rite or ceremony be not actually repugnant to God's Word, much more if it be in accordance with it, the scruples, or fancies, or abhorrence of no man can make it unlawful. And if it be indeed lawful, nothing whatever can justify any persons in calling it wicked, or persuading others not to comply.

1. And now I proceed to consider separately the charges which are brought against us. Dissenters object first to our "bowing towards the east." This is a custom so very seldom observed amongst us, that most Churchmen will wonder how it can be urged as an objection. We generally, but not universally, turn towards the east and chancel whenever we say the Articles of our belief; and we bend the knee when the holy name of Jesus is pronounced. This is a ceremony which, as writes Hooker, "no man is constrained to use[3]." We do it to show "a reverend regard to the Son of God." Surely this is harmless[4], if not

[3] Book v. chap. xxx. 3.

[4] "I say again, I hope a poor Priest may worship God with as lowly reverence as you do, since you are bound by your order, and by your oath, according to a constitution of Henry the Fifth (as appears), to give due honor and reverence to the Lord your God, and to His altar, (for there is a reverence due to that too, though such as comes far short of divine worship,) and this in the manner as ecclesiastical persons both worship and do reverence.

"The story which led in this decree is this: King Henry the Fifth, that noble and victorious prince, returning gloriously out of France, sat at this solemnity; and finding the knights of the order scarce bow to God, or but slightly, and then bow towards him and his seat,

commanded in Revelation. "Wherefore God also hath highly exalted Him," writes St. Paul, "and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in earth[5]." This is, one would think, a sufficient authority for any who are willing to be guided by the Word of God. The ceremony is itself harmless, to say the least; and how any can conceive it an unsufferable evil, I am at a loss to imagine. There is also another token of reverence which is enjoined, though not much practised, *i. e.* "at the coming in and going out of Churches, Chancels, or Chapels, according to the most ancient custom of the primitive Church in the purest times, and of this Church also for many years of the reign of Queen Elizabeth[6]." The object and intent of this was, "the advancement of God's majesty, and to give Him alone that honor and glory that is due unto Him, and no otherwise." Upon what principle, I ask, must he reason, who will say that these things, which we observe in sincerity, and themselves innocent, to show honor and respect to the Almighty, when we appear before Him, shall make us unaccepted and evil in His sight?

2. The next objection which is brought, is that we pray in a white gown and preach in a black. But as this is no-

startled at it (being a prince then grown as religious as he was before victorious); and after asking the reason, for till then the knights of the order never bowed toward the king or his seat, the Duke of Bedford answered, it was settled by a Chapter Act three years before. Hereupon that great king replied, 'No; I will none of this, till you the knights do it well enough, and with due performance to Almighty God.' And hereupon the forenamed Act proceeded," &c.—Laud's Speech in the Star Chamber. On Church Ritual, 12.

[5] Philip. ii. 9, 10.

[6] Canon vii. A.D. 1640. Synodalia, p. 406.

where enjoined, and we do it purely to please the mind of our parishioners, little can be said in its defence. But as we do it entirely in compliance with the expressed wishes of others, this should shield us from reproach on its account.

3. Thirdly, "We go from the desk to what is impiously called the altar, to read the Communion Service." I will divide this objection, and show, first, that it is reasonable that we go to the Communion Table; and, secondly, that it is not impious to call the same an altar. And truly, where else can we in reason go but to the Communion Table, to read the Communion Service? Why have a Communion table otherwise? And for what other purpose is it fitting that it be used? And how is it impious to call the same an altar? What does a name signify? "We have an altar[7]," writes the Apostle; and why is it wrong for our divines to speak of and call our table an altar? It is a term which has been used commonly amongst us from the days of the Reformation. Archbishop Cranmer inquired of his Clergy, "Whether they suffer any torches, candles, tapers, or any other lights in their Churches, but only two lights upon the *high altar*[8]." In those days there were stone altars generally, and not wooden tables, in the Churches; and so in some instances it continues. Much and unreasonable disturbance has been raised about this; and in the reign of Queen Elizabeth there was the injunction that altars should be removed and tables substituted in their place. It was not, however, as though there were any thing evil or wicked in the altar.

[7] Heb. xiii. 10.

[8] Sparrow's Collection, p. 26. See also King Edward's Injunctions, ibid. p. 3.

"In the order whereof," are the Queen's injunctions, "saving for an uniformity, there seemeth no matter of great moment, so that the Sacrament be duly and reverently ministered. Yet for observation of one uniformity through the whole realm, and for the better imitation of the law in that behalf, it is ordered that no altar be taken down, but by the oversight of the Curate of the Church and the Churchwardens, or one of them at the least, wherein no riotous or disordered manner be used[9]." In these words we may observe that it is said to be a thing of little moment whether we have altars or tables; it is treated as a thing indifferent: and indeed it is so. Altars are preserved by the Lutherans[10] abroad. And though we have changed the substance near which we worship, it has been common with us to retain the name. "There is no danger at all in the altar," says Archbishop Laud, "name or thing[1]." "We declare," are the words of a Canon of Convocation, A.D. 1640, "that this situation of the holy table, doth not imply that it is or ought to be esteemed a true and proper altar, whereon Christ is again really sacrificed; but it is, and may be called an altar by us, in that sense in which the primitive Church called it an altar, and in no other[2]."

4. The remaining objections under this head will require but very few observations. We frequently change our position to arouse the attention and to show that we are mindful of what we are engaged in. When we pray, we are not hearing the Word of God; nor when repeating the Articles and making Profession of our Belief are we uttering a Prayer. For these different parts of Service we think different positions reverent and comely; and so they are enjoined. Dissenters object also to our "signing the

[9] Id. p. 84.
[10] Taylor on Liturgy, Preface, 11.
[1] On Church Ritual, 13.
[2] Sparrow's Collection, p. 362.

form of a cross in baptism," and "kneeling to take the Lord's Supper." As these are the subject, the one of a Canon [3], and the other of a long Rubric [4], I need do no more than quote a few words of each. In the Canon, we are told that making the sign of the cross is an ancient custom: and that when we do this, it is to show that we are not ashamed to acknowledge Him for our Lord and Saviour, who was crucified. And in the Rubric we are taught that we receive the Communion kneeling, "for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the Holy Communion as might otherwise ensue." These explanations are abundantly sufficient to satisfy the mind of any reasonable person really desirous to know his duty, and how he may worship God acceptably. There is not one of the Church ceremonies alleged, which can be pleaded with any show of reason, to be contrary to the Word of God, or so far displeasing in His sight, as to make our other services unavailing, if sincerely offered up. But I will take higher ground. There is not one in which all may not and ought not, as far as they have ability, to join. Unity ought to be preserved if possible; and there is not one ceremony which justifies a breach of this. And what indeed can, but error on vital points and things, in which we cannot join without endangering our salvation! But who shall lay a charge like this on any of these? All the ceremonies are things, in themselves, indifferent; and were we to be ordering things anew, there would be no harm in disputing what we should adopt. But when they are appointed, and the observance of them is enjoined, then they assume a different character. St. Paul instructs us

[3] Canon XXX. A.D. 1604. [4] After Communion Service.

that we be willing to yield in indifferent matters. Can this duty be urged with any reason, only upon persons in authority, and not on those also whose duty is to submit? These are the innocent regulations of the Church, that, according to St. Paul's injunction, all things be done to edifying, and with decency, and in order: and to this result they tend. And who, considering this, shall think it right that he disobey? Let him hear and meditate attentively on the words of our Lord, our God and eternal Judge. "Tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father Which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them [5]." And I will conclude

[5] Matt. xviii. This passage (ver. 20) is often quoted by Dissenters, as though it showed that their meetings were in accordance with the will of God. They seem, however, to overlook its connexion with what went before. Thomas Craig writes in No. IV. (April), p. 100. "But we are told that we have no right to expect the presence of Christ. Ours is not a Church; therefore Christ has not promised to be with us. We have, however, His gracious promise that where two or three meet together in His name, He will be in the midst of them." The following remarks of St. Cyprian upon these words of our Lord are worthy of attention. "Neither let certain persons beguile themselves by a vain interpretation, in that the Lord said, *Wheresoever two or three are gathered together in My name, I am with them.* Those who corrupt and falsely interpret the Gospel, lay down what follows, but omit what goes before; giving heed to part, while part they deceitfully suppress; as themselves are sundered from the Church, so they divide the purport of what is one passage. For when the Lord was impressing agreement and peace upon His disciples, He said, *I say unto you, that if two of you shall agree on earth touching any thing that*

my remarks upon this point with again quoting the Canon of our Church.—"Things of themselves indifferent do in some sort alter their natures, when they are either commanded or forbidden by a lawful magistrate; and may not be omitted at every man's pleasure, contrary to the law, when they be commanded, nor used when they are prohibited [6]."

V. The next charge we have to meet respects the Christian Sacrament of Baptism.—I DARE NOT CONFORM TO THE CHURCH OF ENGLAND, says the Dissenter, "Because it teaches the awful untruth that its ministers can save souls by baptism! This is solemnly avowed before God when a babe is *christened*, as people paganly term it, and is taught the poor child ever after: an impious and deadly heresy, as those will feel with horror when the souls they are blinding shall accuse them as their eternal

ye shall ask, it shall be given you by My Father Which is in heaven. For wheresoever two or three shall be gathered together in My name, I am with them. Showing that most is given, not to the many in number, when they pray, but to oneness of heart. *If*, He saith, *two of you shall agree together on earth;* He places agreement first; hearts at peace are the first condition; He teaches that we must agree together faithfully and firmly. Yet how can he be said to be at agreement with other, who is at disagreement with the body of the Church itself, and with the universal brotherhood? How can two or three be gathered together in Christ's name, who are manifestly separate from Christ and from His Gospel? We did not go out from them, but they went out from us." —De Unitate, cap. 11. Oxford Translation. The following are the words of Calvin: "But since it is an inestimable good thing to have Christ the chief and president in all our affairs; as, again, nothing is more miserable than to be without His grace; this promise should be no small spur to us, that we might godlily and holily join together amongst ourselves. For whosoever either neglecteth the holy assemblies, or negligently separateth himself from the brethren, or behaveth himself carelessly in preserving unity, doth hereby declare that he maketh no account of the presence of Christ."—In loc. p. 502.

[6] Canon XXX. A.D. 1604.

destroyers before their just and common Judge! Besides, it makes sponsors 'promise three things,' which are so strictly divine, that, were they not in heathenish darkness, they would shudder to say. For a Church to ask such lying promises, is a deadly crime against the parties, against the truth, and against God." These are tremendous charges; and yet, as I trust it shall appear when tested by the standard of revealed truth and reason, they will be found of no avail. They quarrel with our using the word "christen:" it is an old word, which has been always used in our Rubric and Articles, and signifies "baptism." When a child is baptized, it is said to be christened. There is nothing profane or pagan (in what sense can it be pagan?) in the expression; no, it is strictly conformable to the language of the New Testament. The august name of our Redeemer, namely, "Christ," signifies, one *who has been anointed.* It is a word formed from the past tense (κέχρισται, 3 pers. perf. pass.) of the Greek verb which we translate "to anoint." From the same verb, having reference indeed to the Saviour, our English word "christen" is derived; and when we say that believers are "christened," or "anointed," it is only repeating the words of an Apostle: "Now he which stablisheth us with you in Christ, and hath anointed" or *christened* "us, is God[7]." It is however beneath the dignity of a religious mind to be continually harping upon words. It is not about the words we use, but the things which they signify, that we care. There can be no sin in any word we utter, so long as we use it reverently, our intention is upright, and our meaning will be understood.

I have next to notice the way in which they speak of,

[7] 2 Cor. i. 21.

and the severe sentence of condemnation which they pass upon, the doctrines which the Clergy teach, most sincerely believing them to be true. How far they correctly state the doctrine of the Church, we shall see presently. They profess to have the Service for Baptism before them, and say that they, who teach the doctrine contained in it, inculcate "an impious and deadly heresy, as those will feel with horror when the souls they are blinding shall accuse them as their eternal destroyers before their just and common Judge." Here it is said that we lead to perdition by our teaching the persons who listen to us; and secondly, it is intimated that all the Clergy, who teach faithfully what they are instructed in our Books of Common Prayer, will perish everlastingly. This is their language respecting the Services drawn up, very much in their present form, by Archbishop Cranmer[8], whom, in another part of their publication, they hold up to their readers' admiration as a martyr for the truth.

I proceed now to show how very incorrectly these Dissenters have described the doctrine of the Church. They say, that the Church "teaches the awful untruth that its Ministers can save souls by baptism. This is solemnly avowed before God when a babe is christened, and is taught the poor child ever after." In what part of our Service they find this, I am at a loss to imagine. The words nearest to them, which I remember having ever read in the Church, are those of St. Peter: "Baptism doth also now save us[9]." The Apostle is comparing baptism to the ark, in which Noah and his family were saved from temporal death by water. Are they then the words of St. Peter which these Dissenters call "an awful un-

[8] See above, p. 22. [9] 1 Pet. iii. 21.

truth?" But I would gladly believe rather, that the opinion and judgment expressed proceed from a total misapprehension of the whole question. I will therefore endeavour to state what is the doctrine of the Church, showing by the way, in what particulars the Dissenters misunderstand it; and first making a most solemn remonstrance against their giving way to ill feeling, and expressing such inexcusably hard judgment, without being acquainted with the subject on which they write.

We are represented as teaching that all baptized persons are sure of eternal salvation, and that the answer which we give to persons asking their way to heaven, is that they must be baptized. We do teach, indeed, that baptism is necessary, "where it may be had[10];" but the Church does not teach that all who have been baptized are certain to attain to everlasting life. Baptism, as I said before, is the Sacrament by which we admit individuals, both infants and adults, to be members of the Church of God. As under the Mosaic dispensation, circumcision was required and necessary in all, so in Christianity is baptism. It is the seal and outward sign of the covenant which God makes with man. If we be in covenant, then have we the hope and prospect of eternal life before us, which God has promised; but not except upon the performance of some conditions. If we be not in covenant, we must rely for all our hopes hereafter upon the merits of our own works, our natural ability to please God, and our uprightness, to escape perdition, to deserve immortality. The corruption, however, of our nature, and our inability of ourselves to please God, are the foundation on which religion rests. We believe that, if left to ourselves, and to obtain only that

[10] Baptismal Service for Riper Years.

which we could by our own righteousness deserve, our prospect would be indeed cheerless; therefore we look beyond ourselves, and to the revelation of the Most High, that we may procure what we desire. Thus there are two different states in which men live: in one state they follow their own will and imagination, and will eventually arrive at the termination to which those same conduct them; in the other, salvation is before them, as God vouchsafes to promise it. And what is the revealed will of the Almighty? God has established a kingdom in the world. This was foretold by the ancient prophet; it has been published by the Apostles. Our Blessed Lord selected men from the world, in the first instance twelve, and took them unto Himself. To these He gave commission to go unto the nations; they were to collect followers and disciples, lead them from their former ways and habits, and form them into a company, or society. This society was to endure unto the end: it is spiritual, having spiritual blessings and spiritual promises. It is necessary that all become members of it. If any refuse its terms, and prefer their own ways, those ways being evil, they will end in death; but if any sincerely embrace its offers, and live as our Lord requires and has commanded, for these it has the help of God to further them, and His most certain promise for the result. In all who would become members, certain conditions are required; and when those conditions are promised and complied with, holy Baptism is the Sacrament by which they are admitted.

It will be perceived from what I have said, how far baptism may be considered and called salvation. Those who have been baptized, or christened, are in a state of salvation, *i. e.* a state leading to life; one not only in which life may be obtained, but in which, if men are not rebel-

lious, and do not put it from them, that blessing is the consequence. Thus baptism is not merely a change of state and outward circumstances, it is most strictly a regeneration and change of nature also. It is a Sacrament, and in it grace is imparted, sufficient to qualify the recipient for the work to which he is now dedicated. Let us see how this is taught us in our Baptismal Services. We pray that "our Lord Jesus Christ would vouchsafe to receive the person to be baptized, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven and everlasting life. Ye have heard also," the words continue, "that our Lord Jesus Christ hath promised in His Gospel to grant all these things that ye have prayed for; which promise He for His part will most surely keep and perform." We most confidently believe that these blessings are bestowed in baptism (I will shortly show that our confidence is grounded on the most certain testimony of the Word of God); and, therefore, when the child has been baptized, we immediately return "hearty thanks to our most merciful Father that it hath pleased Him to regenerate the infant with His Holy Spirit, to receive him for His own child by adoption, and to incorporate him into His holy Church." There can be no mistaking what is the intention of the Church here; and I the rather dwell upon it, that the teaching of the Church may be known and recognized. Words could not possibly be plainer; and persons who will not admit that this is her teaching, I know not what words they might not distort; or how, if this language does not, and they should wish it, they could express that doctrine[1]. And now let us hear the language of our Articles. They utter the same tone.

[1] I have treated on this subject more at length in a small work on Regeneration, to which I would refer the reader.

In these I mark no difference in the wording, as they were drawn up first in the year 1552, and afterwards reviewed and published in the years 1562 and 1571. Concerning the Sacraments we read that "they be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace and God's good-will towards us, by the which" (*per quæ*) by means of which "He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him." In Article XXVII. "Baptism" is defined to be "not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of regeneration or new birth, whereby (*per quod*), as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased by virtue of prayer unto God." In these two Articles we are taught, —in the one, that in the Sacraments, and by means of the Sacraments, God bestows his favor; and in the other, that baptism has its particular blessings, those, namely, which are enumerated in the Baptismal Service. If, again, we refer to those earlier Articles drawn up in 1538, we find the same inculcated. The Sacraments are defined in very similar words to what they are at present; and the Article concerning Baptism in perhaps stronger language. "Concerning baptism we teach, that baptism was instituted by Christ, and is necessary to salvation, and that through or by baptism are ministered remission of sins and the grace of Christ, to both infants and adults[2]." This same doctrine was taught uniformly by Cranmer and the Reformers.

[2] Cranmer's Works, vol. iv. p. 279.

"We read in Holy Scripture," are the words of *A Necessary Doctrine, &c.*, printed 1543, "how the Apostles, in the beginning of the Church, did certainly know and believe that all such as had duly received the Sacrament of Baptism were, by virtue and efficacy thereof, perfectly regenerated in Christ, perfectly incorporated and made the very members of His body, and had received full remission of their sins, and were endued with graces and gifts of the Holy Ghost[3]." And again, "By Baptism we be incorporated into the body of Christ's Church, obtaining in that Sacrament remission of sin, and grace wherewith we be able to lead a new life[4]." Lastly, let us hear the words of Cranmer, defending the use of the Lord's Supper.—"For this cause Christ ordained baptism in water, that as surely as we see, feel, and touch water with our bodies, and be washed with water, so assuredly ought we to believe, when we be baptized, that Christ is verily present with us, and that by Him we be newly born again spiritually, and washed from our sins, and grafted in the stock of Christ's own body, and be appareled, clothed, and harnessed with Him in such wise, that as the devil hath no power against Christ, so hath he none against us, so long as we remain grafted in that stock, and be clothed with that apparel, and harnessed with that armour. So that the washing in water of baptism is, as it were, a showing of Christ before our eyes, and a sensible touching, feeling, and groping of Him, to the confirmation of the inward faith which we have in Him[5]."

We have seen now what is the authorized teaching of the Church of England respecting this. It will not be in-

[3] Formularies of Faith of Henry VIII. p. 289.
[4] Ibid. p. 293. [5] Works, vol. ii. p. 303.

appropriate that I next say a few words as to what it is not. And here the error, into which the Dissenters have fallen, will be conspicuous. They cannot bear the notion, as it would seem, that this life is a state of trial and probation. Any thing like a possibility of falling from the uprightness to which they fancy they have attained, they view with horror. If God has ever taken a man into favor, and bestowed His grace, it must work irresistibly, and the man cannot fail of his inheritance. This, however, is not the doctrine of the Church. True indeed it is, that we have had some amongst us who would teach such doctrine; and it has been attempted to change the wording of the Articles, that they should give utterance to it. But it should be remembered, that when the attempt was made it was resisted; and, as far as this is concerned, the Articles remain in the same state in which they were before[6]. The Church teaches that grace is bestowed in baptism, and that baptism is an admission into the Church visible; but that does not mean that grace may not be lost, nor that every one who is a member of the Church visible and militant here, shall be worthy to continue in it hereafter, invisible and triumphant. But I will quote the words of *A Neces-*

[6] At the Conference at Hampton Court, A.D. 1604, what I have asserted was proposed. "The particulars objected to in the Articles were, that the doctrine of final perseverance ought to be stated in a manner more consistently with that of predestination than it was in the XVIth and XVIIth Articles; and it was argued, that this would be effected by inserting in the XVIth Article, immediately following the words, 'after we have received the Holy Ghost we may depart from grace,' the qualification of this expression in some such terms as these, 'yet not totally or finally;' and it was proposed that the Lambeth Articles should be introduced into the Text of the Thirty-nine. These proposed alterations were not received with any favor," &c.—Bishop Short's Sketch, sect. 505. The Lambeth Articles may be found in the above Work, sect. 464.

sary Doctrine, &c., a book, as we may observe, published under the superintendence of Cranmer[7], and representing his deliberate opinions. "Whether there be any special particular knowledge which man by faith hath certainly of himself, whereby he may testify to himself that he is of the predestinates, which shall to the end persevere in their calling, we have not spoken, nor cannot in Scripture nor doctors find that any such faith can be taught or preached. Truth it is, that in the Sacraments instituted by Christ, we may constantly believe the works of God in them to our present comfort, and application of His grace and favor, with assurance also that He will not fail us if we fall not from Him; wherefore so continuing in the state of grace with Him, we may believe undoubtedly to be saved. But forasmuch as our own frailty and naughtiness ought ever to be feared in us, it is therefore expedient for us to live in continual watch and continual fight with our enemies, the devil, the flesh, and the world, and not to presume too much of our perseverance and continuance in the state of grace, which on our behalf is uncertain and unstable. For although God's promises made in Christ be immutable, yet He maketh them not to us but with condition; so that His promise standing, we may yet fail of the promise, because we keep not our promise. And therefore if we assuredly reckon upon the state of our felicity, as grounded upon God's promise, and do not therewith remember that no man shall be crowned unless he lawfully fight, we shall triumph before the victory, and so look in vain for that which is not otherwise promised but under a condition. And this every Christian man must assuredly believe[8]." An extract from the Homilies where the same is taught will not be amiss. "For whereas God

[7] Preface, p. v. [8] Formularies of Faith of Henry VIII. p. 224.

hath showed to all them that truly believe His Gospel, His face of mercy in Jesus Christ, which doth so lighten their hearts, that they (if they behold it as they ought to do) be transformed to His image, be made partakers of the heavenly light, and of His Holy Spirit, and be fashioned to Him in all goodness requisite to the children of God; so, if they after do neglect the same, if they be unthankful unto Him, if they order not their lives according to His example and doctrine, and to the setting forth of His glory, He will take away from them His kingdom, His holy Word, whereby He should reign in them, because they bring not forth the fruit thereof that he looketh for[9]." "What a shame were it for us," are the words of another Homily, "being thus so clearly and freely washed from our sin, to return to the filthiness thereof again! What a folly were it, thus endowed with righteousness, to lose it again! What madness were it to lose the inheritance that we be now set in, for the vile and transitory pleasure of sin[10]!" And again another,—"The holy Apostles . . . do speak of the final falling away from Christ and His Gospel, which is a sin against the Holy Ghost, that shall never be forgiven, because that they do utterly forsake the known truth, do hate Christ and His Word, they do crucify and mock Him (but to their utter destruction), and therefore fall into desperation, and cannot repent[11]." Thus most abundantly is it evident that we do not teach that which Dissenters lay to our charge; viz., that all the baptized members of the Church are certain of their eternal salvation. The Church, however, declares to us, as we have seen, that grace is conferred in baptism; and in so teach-

[9] Homily of Falling from God, part i. p. 74.
[10] Sermon of the Resurrection, p. 390.
[11] Of Repentance, part i. p. 474.

ing, her words are most strictly in accordance with the written word. By baptism we are incorporated into and made members of the Church of God. But this has been already the subject of our consideration; and I will not repeat what I have written. "The *spiritual* graces of baptism," writes Waterland, "go along with the ceremony, in the *due* use of it, and are supposed by the Apostle to be conveyed at that instant. 1. Actual remission of sins. 2. Present sanctification of the Spirit. 3. Actual communion with Christ's body, with Christ our head. 4. A certain title, for the time being, to resurrection and salvation. 5. A putting on Christ[1]." Such, in the belief of that great divine, are the many blessings conveyed in baptism; and he refers to passages of Scripture abundantly in proof. There is, 1. *Actual remission of sins.* In attestation of this he cites the words of Ananias to the newly converted Saul; "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Secondly, the words of Peter to the multitude on the day of Pentecost, "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins." To the Colossians writes St. Paul, "and you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses;" and to the Corinthians, "ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 2. "There is in baptism, *present sanctification of the Spirit.*" That this is taught in Holy Scripture, Dr. Waterland proves by the following passages. First, our Lord's words to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of

[1] On Eucharist, ch. vii. vol. vii. p. 154.

the Spirit, he cannot enter into the kingdom of God." Secondly, St. Peter's words on the day of Pentecost, already quoted, except with the additional words which are in point, "and ye shall receive the gift of the Holy Ghost." Next there are those words of St. Paul to the Corinthians, "By one Spirit are we all baptized into one body." To the Ephesians he writes that Christ "loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word." To Titus, "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." And lastly, to the Hebrews, "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 3. I still quote Waterland; in baptism is bestowed, "*Actual communion with Christ's body, with Christ our head.*" This is shown in the words of St. Paul to the Corinthians, just quoted, c. xii. v. 13. "4. *A certain title, for the time being, to resurrection and salvation.*" This he proves by that passage, amongst others, of St. Paul to the Romans, "Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over Him." And lastly there is communicated "*A putting on Christ,*" which is declared by St. Paul to the Galatians: "As many of you as have been baptized into Christ, have put on Christ." Such are the various declarations of Holy Writ, and from this it is abundantly evident that our Church but echoes the Word of God, when she teaches that the many gifts, which I have enumerated, are bestowed in baptism. And now we approach another subject. God

offers and bestows His gifts; but by whom and on what conditions shall they be obtained? They may have been received, and yet not be found eventually to profit as they were intended; how then shall we provide that we shall obtain them to our eternal welfare? and here again, we differ from the Dissenters. This difference, as will be seen, is of great practical importance.

The Church teaches that Baptism is a Sacrament, in which God bestows His grace. It is the second birth, and commencement of the spiritual life; and as it is with the natural life, so also is it with the spiritual. Every thing does not go smoothly; we are subject to maladies and diseases. Death, spiritual and eternal, may ensue. But yet we must bear in mind, that we were adopted by the Holy One, and His grace was given us, that we might be preserved from this. That grace is sufficient for us; baptismal grace is the breath of life eternal, breathed by the Almighty into our nostrils; and we have means at hand by which, when we seek it and stand in need, that life may be continued; should it become languid, it may be invigorated; decay, it may be repaired. Being Christians we are enabled to walk on the path which conducts us to everlasting life, and that path is plain before us: which leads me to another subject. We have thus far considered baptism, merely in its sacramental nature; *i. e.* as the channel through which the Almighty imparts His blessing. We will now consider it as a covenant.

The following are the words of our Divine Master to the disciples on the day of His resurrection. "Thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins

should be preached in His name among all nations[2]." And again, when He consecrated them to be Apostles, it was by saying the following words, "Go ye therefore and teach all nations," or as it rendered in the margin, *make disciples*, or *Christians of all nations*, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you[3]." "He that believeth and is baptized," adds St. Mark, "shall be saved; but he that believeth not shall be damned[4]." I observe in these words, that it is said that repentance is a condition requisite on the part of man, for God to bestow remission. Secondly, that those who listen to the teaching of the Apostles must observe all the commands of God. And thirdly, that belief is required; without it the Sacrament of Baptism cannot be administered; without it there is no salvation. "We all know," are the words of the late Dr. Burton, "that faith must exist in the person before he is baptized; and St. Mark merely tells us, that if he has not faith, we need not inquire any farther; such a man is still in a state of condemnation[5]." "Our Saviour," writes Bishop Bethel on the same passage, "speaks of baptism as a consequence of belief, and if the men to whom the Apostles were sent rejected the Gospel, it was needless to say a syllable about their baptism[6]." Such, then, were our Lord's instructions to His disciples and Apostles. And if we refer to the book of Acts, we shall find them faithful. Let us hear St. Peter address the multitude on the day of Pentecost: they say to the Apostles, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent, and be baptized every one of you," &c.[7] And again, on another occasion,

[2] Luke xxiv. 46, 47. [3] Matt. xxviii. 19, 20. [4] Mark xvi. 16.
[5] Power of the Keys, p. 43. [6] On Regeneration, chap. iv. 1.
[7] Acts ii. 38.

not long after, "Repent ye, therefore, and be converted, that your sins may be blotted out," &c.[8] We will next meditate upon the history of Philip, and his interview with the eunuch of Ethiopia. "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him[9]." The Apostles, then, we observe, after their Lord's departure, remained faithful to His instructions; and did not admit any to the blessings, bestowed in baptism, except on the conditions which He required. So the Apostles taught, and thus they established it in the Church. The following are the words of Justin, writing and describing the usages of Christians perhaps fifty years after the death of the Apostle John: "As many as are persuaded and believe that what we teach is true, and undertake to conform their lives to our doctrine, are instructed to fast and pray, and entreat from God the remission of their past sins, we fasting and praying together with them. They are then conducted by us to a place where there is water, and are regenerated in the same manner in which we were ourselves regenerated. For they are then washed in the name of God the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit[10]." It is not necessary, however, that I multiply quotations from the early Fathers; there are many passages at hand from the writings of others, and those

[8] Acts iii. 19. [9] Id. chap. viii.
[10] Bishop Kaye's Justin, chap. iv.

learned divines, whose testimony is much more valuable than any thing that I could write, from which we may learn what the Church had every where received from the Apostles. "We are next to consider," are the words of Bingham, "how the discipline of the Church proceeded with them immediately before their baptism. And here we are to observe, in the first place, that three things were now indispensably required of them at this season; that is, a formal and solemn renunciation of the devil, a profession of faith made in the words of some received Creed, and a promise or engagement to live in obedience to Christ, or by the laws and rules of the Christian religion[1]." Archbishop Potter writes, "In order to destroy these kingdoms, the *Son* of God came into the world, and there erected His *kingdom*, which is often *opposed* to the *kingdom* of the *devil*. Whence the members of the *Christian* Church are said to be *delivered out of the power of darkness, and translated into the kingdom of Christ*. In the vow which all Christians, both in the *present* Church, and that of the *primitive* ages, made at their admission, they *renounced the devil and his works*, and promised to be faithful *subjects of Christ*[2]." Next let us hear Bishop Bull. "The same harmony and consent of the ancient liturgies is to be found in the office of Baptism, where the person to be baptized is obliged first to 'renounce the devil and all his works, the pomp and vanity of the world,' &c., and then to profess his faith in the Holy Trinity, God the Father, Son, and Holy Ghost[3]." And lastly, Bishop Stillingfleet. "Then the Church looked upon the *sponsors answering*, as a necessary part of the *solemnity* of *baptism*. Thence *St. Au-*

[1] Antiquities, book xi. chap. vii. sect. i.
[2] On Church Government, chap. i. p. 19.
[3] Sermon xiii. p. 334.

passage elsewhere cited, that the parents did in the name of the children renounce the devil and all his pomp and works; and in another place he declares, that he would not suppose a child without the sponsors answering for the child, that he would renounce the devil and turn to God, and that they believed he was baptized for the remission of sins[4]." Such, then, were the law and custom, according to the will of God, and prevalent every where in antiquity. And how exactly is all this in accordance with the Liturgy and Baptismal Services of our own Church! But this is the very point at which the Dissenters stumble; and these vows and promises they denounce "as lying promises, a deadly crime against the parties, against the truth, and against God." These are, indeed, hard words and heavy charges: but they are directed, as we have seen, against what is taught us in the Bible. What is it which the Church teaches, as required of persons to be baptized? I answer, in the words of the Catechism, Repentance and faith; "Repentance—whereby they forsake sin; and faith—whereby they stedfastly believe the promises of God made to them in that Sacrament." The Church requires "faith;" and does not the Saviour so command it? "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." The Church requires repentance; and what were the words of St. Peter? "Repent, and be baptized." Such is the truth as we have received it. And our Church is undoubtedly right in demanding these conditions[5]. But let me not be

[4] *On Separation*, part iii. § 36.

[5] "The *Church of Christ*, as far as we can trace any records of *antiquity*, hath always allowed *children* to be *capable subjects of admission into the Christian Church*; but lest the *Church* should fail of its end, and those *children* not be afterwards well instructed in their duty, it required *sponsors* for them, who were not only to take care of them

misunderstood; these promises, conditions, and qualifications, are not parts of the Sacrament; they are preparations, on the part of man, to receive God's blessing; but the Sacrament is a pledge, on the part of the Almighty, that the grace is given[6]. They are necessary, that the gift may be received by man to his own welfare; but the unworthiness of man cannot make God untrue, or that He should be forgetful of His promise, and the good seed not be sown in the appointed way. This I think good to say, lest from my observations, any might be induced to think lightly or disrespectfully of our office for Private Baptism, where, in cases of necessity, there are no sponsors; and

for the future, but to stand as their *sureties* to ratify their part of the *covenant* which *Baptism* implies. And the *ancient Church* went no further as to the *right of Baptism* than this, *for* since the *power of the keys* was in the *Church* to give *admission* to *capable subjects*; since the *Catholic Church* did always judge *infants capable*, there seemed to be no more necessary *for* their *admission* than the undertaking *of sponsors* in their name."—Stillingfleet on Separation, part iii. § 36. I am not, however, combating the errors of those who deny that this Sacrament should be administered to infants. That these receive saving grace in Baptism, I may quote John Wesley as a witness. The following is from a Sermon of his on John iii. 7:—"It is certain, our Church supposes, that all who are baptized in their infancy, are at the same time born again. And it is allowed, that the whole Office *for* the Baptism of Infants proceeds upon this supposition. Nor is it an objection of any weight against this, that we cannot comprehend how this work can be wrought in infants? For neither can we comprehend *how* it is wrought in a person of riper years."

[6] *Objections* were raised against the Questions and Answers on the Sacraments, at the Savoy Conference, A.D. 1661; and the following was the answer of the Bishops:—"The effect of children's baptism depends neither upon their own present actual faith and repentance, (which the Catechism says expressly they cannot perform,) nor upon the faith and repentance of their natural parents or pro-parents, or of their godfathers or godmothers; but upon the ordinance and institution of Christ."—Cardwell's Hist. of Conferences, p. 357.

yet we believe that the grace is communicated, and that, "the child is, by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life." This Office for Private Baptism is to be used only in cases of necessity; it is a thing allowed, but not, except in certain instances, desirable. And when it is permitted, it is a service prepared for an emergency, and in itself evidently incomplete. It is provided and required that afterwards the child be presented in the congregation, brought there by the sponsors, to make publicly the answers and promises. And we may remember, that in all her services afterwards, the Church takes it for granted that these promises have been made by all her members[7].

I have said that the path and way to life on which he ought to walk is plain before a Christian. "Baptism," are the words of Hooker, "implieth a covenant or league between God and man, wherein as God doth bestow presently remission of sins and the Holy Ghost, binding also Himself to add, in process of time, what grace soever shall be farther necessary for the attainment of everlasting life; so every baptized soul receiving the same grace at the hands of God, tieth likewise itself for ever to the observation of His law; no less than the Jews, by circumcision, bound themselves to the law of Moses[8]."

[7] All the Church Services seem founded upon these promises. The daily Morning and Evening Prayer, the Communion, and the Office of Confirmation, are renewals of them. The Catechism is an explanation what they are, and what duties we have each entailed upon ourselves. And by a Canon of Convocation in the year 1571, it was forbidden that any should be married unless they could say the Catechism. I take it for granted that no person would be taught the Catechism unless these promises had been made.

[8] Book v. ch. lxiv. 4.

This, then, is our state. It is blessed; we are in covenant with God, and while we perform our part, and the conditions, we know that He will never leave us nor forsake us. But let us remember, as the rule of our own conduct, that we have all and each of us promised to keep God's law. Does any ask, what is the way for me to walk in? we refer him to his baptismal promises. These he must keep, and as his actions are conformable he must judge concerning his state. A promise made to man should never be forgotten; but how much more binding must every vow and promise be which we make to God, the King of kings and Lord of lords! It is well that we make such promises, but it cannot be well with us if we do not keep them. Does any talk of leaving the Church and changing his religion? Let him remember that in the Church he was baptized, and that there he promised obedience. And see how many things urge us to the performance of our duty. Our baptism, yea, our very name, which we hear and repeat continually, reminds us of our obligation and our allegiance, that we have promised to keep God's law[9]. Our baptismal promises are

[9] "As such are the duties preceding or accompanying Baptism, so making good the engagements they contain, constantly persisting in them, maintaining and improving them, are duties necessarily consequent thereupon. *Having* (saith the Apostle) *had our bodies washed with pure water, let us hold fast the profession of our faith without wavering.* We should indeed continually remember, frequently and seriously consider, what in so solemn a manner we (upon so valuable considerations) did then undertake, promise, and vow to God, diligently striving to perform it; for violating our part of the covenant and stipulation then made, by apostasy in profession or practice from God and goodness, we certainly must forfeit those inestimable benefits, which God otherwise hath tied Himself to bestow; the pardon of our sins, the favor of God, the being members of *Christ*, the grace, guidance, assistance, and comfort of the Holy Spirit, the right unto and hope of salvation. We so doing, shall not only simply disobey,

our guide through life; the faithful performance of them will lead to immortality. Those who make them not cannot be said to be in covenant: can those have peace or hope who are out of covenant? or any imagine that they are had in favor while they refuse to promise obedience?

VI. The Dissenter writes, I DARE NOT BELONG TO THE CHURCH OF ENGLAND, because, "in order to gain power for its priests, it exceeds the sin of Korah, Dathan, and Abiram, whom God destroyed in anger, *only* because they assumed to be priests; but this Church makes its ministers assume to be God, for in the rite of Confirmation and Ordination, its Lord Bishop (poor, sinning, mitred mortal!) pretends to give the Holy Ghost. O what a fearful mockery! what an awful sin!" I observe, that it is here intimated that in the Jewish economy and Mosaic dispensation, there was no appointed priesthood; it seems stated that such a thing is opposed to the will of God, and that, for assuming this office, which, as Dissenters would teach, is itself evil, Korah, Dathan, and Abiram received punishment. We will refer to the sacred volume, and test the truth of this.

1. The Dissenter seems to state, that under the Law there was no Priesthood. But was this really so? Do

and offend God, but add the highest breach of fidelity to our disobedience, together with the most heinous ingratitude, abusing the greatest grace that could be vouchsafed us. *If we wilfully sin, after we have taken the acknowledgment of the truth,* (saith the *Apostle,* meaning that solemn profession of our faith in baptism,) *we trample under foot the Son of God; we profane the blood of the covenant; we do despite unto the Spirit of Grace;* and, incurring so deep guilt, we must expect suitable punishment."—Dr. J. Barrow, The Doctrine of the Sacraments, vol. i. p. 521.

we not read repeatedly in both the Old and New Testament, of the Priests and of the High Priest? The following was the command of God to Moses, "Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in *the Priest's office*[10]." And again, God said unto Aaron, "Therefore thou and thy sons with thee shall keep your *Priest's office* for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you* as a service of gift: and the stranger that cometh nigh shall be put to death[1]." There are many other passages in the Bible similar to these, but it seems superfluous that I quote them. It is plain that there was, yea, that it was God's will that there should be, a Priest and Priesthood; and what, I ask, must we think of his ability as a Teacher, who seems ignorant that there are such words? who writes as though they were not to be found, and boldly states as truth, things which are contradictory, and in direct opposition to them?

2. And what was the sin of Korah, Dathan, and Abiram, to which they turn our thoughts? It is recorded in the sixteenth chapter of the Book of Numbers. These rose up before Moses, and gathered themselves together against Moses and against Aaron, saying, "Ye take too much upon you:" and there was a controversy in Israel, whether the office of Priesthood should be confined to the family of Aaron; at the notion of which, Korah and his company were offended. The matter was referred to the Almighty, and we know the end. "The ground clave asunder that was under them; and the earth opened her mouth and swallowed them up, and their houses, and all the men that ap-

[10] Exod. xxviii. 1.

[1] Numbers xviii. 7.

pertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them, and they perished from among the congregation. And all Israel that were round about them fled at the cry of them; for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. And the LORD spake unto Moses, saying, Speak unto Eleazar the son of Aaron the Priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be a sign unto the children of Israel. And Eleazar the Priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: *to be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the* LORD, that he be not as Korah, and as his company, as the LORD said to him by the hand of Moses." Such is the history to which the Dissenters have directed our attention; and what is the instruction which we obtain from it? That instruction may be derived is certain. "All scripture," writes St. Paul, concerning the Books of the Old Testament, "is given by inspiration of God[2]:" and again, "these things . . . are written for our admonition[3]." And let our thoughts return to the history of Korah. "It was envy," writes the apostolical Clement, "which brought destruction upon Dathan and Abiram, because they raised a sedition against Moses, the servant of God[4]." It is acknowledged by the Dissenters, we may remark,

[2] 2 Tim. iii. 16. [3] 1 Cor. x. 11. [4] Epist. ad Cor. c. iv.

that a similar sin may be committed in the present day; for we are charged as being guilty of a like offence. They who usurp the office, without being duly qualified, or in opposition to the rightly ordained Pastor, follow in the steps of Korah. And where, I demand in justification of ourselves, is the duly appointed Priesthood, whose holy functions the Clergy of the Church sacrilegiously invade? "No man," writes the inspired Apostle, "taketh this honour," *i. e.* of the Priesthood, "unto himself, but he that is called of God, as was Aaron[5]." And what constitutes a call from the Almighty[6]? Is a popular election all that is required? is nothing else demanded, beside an inward impulse, an inclination and desire? Yes; all these had Korah and his company, and yet their way was evil. So, let every one fear, is his path also, who would trust to these alone. The Priest and Minister must be appointed by the Almighty. Our blessed Lord Himself assumed not the office, until a voice from heaven had commanded men to hear Him. The disciples went not forth, until they were sent by their Divine Master; and before these were removed from the earth, they committed the care and superintendence of the Churches, which they had planted, into the hands of approved men, who should watch over them. Thus there has always been a Priesthood, and a body of men set apart to minister in holy things. How this was arranged by the Apostles, and it was intended to continue, we have already seen[7]. We derive our orders in succession from the Apostles. There is no charge of heresy or schism, which can be maintained against us, to invalidate our claim; and it remains for those

[5] Heb. v. 4.

[6] I have treated more at length on this in a sermon, entitled, "A Divine Commission necessary to the Minister of Religion."

[7] See above, I. ii. 2.

who are dissatisfied, to show that the link in succession has been broken. This, however, we know that no man can do. We most firmly believe that we have a divine appointment; and we fear not to appeal to the unprejudiced judgment of the whole of Christendom to attest it. Were there any serious and well grounded doubts respecting this, believe me, I would not thus address you. I should tremble for the result, were I to retain the office which I hold one moment longer. We believe, however, most sincerely, and know that we have firm foundation for our confidence, that we do not run in vain. As Aaron and the Apostles had, so have we, a divine appointment; therefore we call upon all those, to whom it may pertain, to listen to us; and we warn men of their danger, if they turn a deaf ear to our admonitions. We do not follow in the steps of Korah. Those imitate his example, who oppose the ordinance of God; and if our claims are just, a striking parallel will be at once seen between the case of Korah, and that of the many Dissenting Teachers, with whom our land is overspread.

3. I will now consider the charge, that we make our Ministers to be God, in that they give the Holy Ghost. The Office for Confirmation, referred to, proceeds thus: Those who are presented to the Bishop first renew, in their own persons, the promises and vows which were made for them, in their names, by their Godfathers and Godmothers at Baptism [8]. Shortly after, the Bishop

[8] In No. VIII. (August), p. 211, I read as follows:—The Church "inquires not, 'Are you a Christian?' it authoritatively asserts, 'You are one.' It asks not, 'Are you willing to believe, to embrace, to obey the Gospel?' It takes that for granted, and pronounces, 'You are willing.'" How wofully does this writer shut his eyes to, and misrepresent, the teaching of the Church. He declaims against us as though we teach, that all the members of the Church are good

prays that the Lord will "strengthen them with the Holy Ghost the Comforter, and daily increase in them His manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness," and that He will "fill them with the spirit of His holy fear now and for ever." When the Bishop lays his hand on the head of each, it is saying the following words, "Defend, O Lord, this Thy servant with Thy heavenly grace, that he may continue Thine for ever; and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting kingdom." Finally, the Bishop prays, in the name of the congregation, "Almighty and everliving God, Who makest us both to will and to do those things that be good and acceptable unto Thy divine Majesty; we make our humble supplications unto Thee, for these Thy servants, upon whom (after the example of Thy holy Apostles,) we have now laid our hands, to certify them (by this sign,) of Thy favour and gracious goodness towards them. Let Thy fatherly hand, we beseech Thee, ever be over them; let Thy Holy Spirit ever be with them; and so lead them

and faithful—that they are certain of salvation; and this without making any inquiry whether their hearts are upright. In no instance, I affirm, does the Church teach as she is here represented. The Dissenter writes, "At no period of his life does it," *i. e.* the Church, "appeal to his will. It leaves no room for the exercise of that." But I ask, is there nothing voluntary when the sponsor presents an infant at the font, and undertakes for him that he shall keep God's commandments, and believe the Articles of the Christian faith? Is there nothing voluntary when the person, now come to years of discretion, renews those vows and promises in his own person? Is there not a profession of faith when a person says loudly in the Church, "I believe in God, &c.?" Is there not an expressed desire to keep God's commandments, when each utters the humble prayer, "Lord, have mercy upon us, and incline our hearts to keep this law."

in the knowledge and obedience of Thy Word, that, in the end, they may obtain everlasting life."

We will next turn to the Offices for the consecration of a Bishop, and ordination of a Priest. Authority is given in the following words, "Receive the Holy Ghost for the office and work of a Bishop (or Priest) in the Church of God, now committed unto thee by the imposition of our hands." Such is the language of the Church; and in holding this we believe her teaching to be in accordance with the will and Word of God. We do not say that the Bishop gives the Holy Ghost, as though he were God; but that this is the means which God has appointed, by which the Spirit shall be imparted. In the Services for Consecration and Ordination some slight addition was made at the last review of our Liturgy, in the reign of Charles II., A.D. 1662. The words stood formerly, "Receive the Holy Ghost"—"Take the Holy Ghost;" without the additional words naming for what work the recipient was now dedicated; but here, we observe, it is declared that the Holy Ghost is given as in our present form. In this manner the Services were drawn up in the reign of Edward, and they are spoken of in the Forty-two Articles, published A.D. 1552, and said to be "godly and in no point repugnant to the wholesome doctrine of the Gospel, but agreeable thereunto, furthering and beautifying the same not a little." These were all sanctioned, if not actually compiled, by Archbishop Cranmer; and this is to our purpose, for the Dissenters can resound, as we have seen, (p. 22,) his excellence, and hold him up to our admiration, as a martyr for the truth. And now, having stated the language of our services, it remains that I show it to be in accordance with the written Word.

With reference to Confirmation, two passages from the Acts of the Apostles will suffice. In chap. viii. we read, "When the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost (for as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus). *Then laid they their hands on them, and they received the Holy Ghost.*" The other passage is from chap. xix. "It came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had *laid his hands* upon them, the *Holy Ghost came on them;* and they spake with tongues, and prophesied." The two following passages are understood concerning Ordination, or rather Consecration. We learn in the Acts of the Apostles, that persons were set apart to the offices of the Ministry by laying on of hands; and so it has always been the custom in the Church, received from the Apostles. Respecting this, St. Paul writes to Timothy, "Neglect not the *gift* that is in thee, which was *given* thee by prophecy, *with the laying on of the hands* of the presbytery[9];" and again, "Wherefore I put thee in re-

[9] 1 Tim. iv. 14.

membrance that thou stir up the *gift* of God, which is in thee *by the putting on of my hands*[10]." I really wonder how any one, with these passages of Holy Writ before him, could have written words such as we are considering. The doctrine of the Church is strictly in accordance with what we learn in the Sacred Scriptures; and the charge of awful sin, which is laid against us, falls upon the Apostles[11]. But I will stop; and before proceeding to the next point on which the Dissenters attack us, notice an observation made by one of them in a later number of the Magazine, (No. IV. April, p. 99.) It is written, "Having examined all the passages of Scripture appealed to in favour of it, my most conscientious conviction is, that there is not a vestige of authority in the Word of God for the observance of this rite," namely, "confirmation." Is it possible that he can have read those passages from Acts viii. and xix., which I have quoted? Here are instances before him, and these we follow. And again, I would refer him to the 2nd verse of the 6th chapter of the Epistle to the Hebrews; and let him, or any other, show us, what besides Confirmation, according to the instances which I have adduced, is meant by the words, "and of laying on of hands."

VII. The doctrine of the Church respecting Absolution is the seventh point, against which these Dissenters complain: and we read the following painful sentence:—I DARE NOT BELONG TO THE CHURCH OF ENGLAND, because,

[10] 2 Tim. i. 6.

[11] "The Apostles did walk abroad into diverse parts of the world, and did study to plant the Gospel in many places. Wherefore where they found godly men, and meet to preach God's Word, they laid their hands upon them, and gave them the Holy Ghost, as they themselves received of Christ the same Holy Ghost, to execute this office."—Cranmer's Cat. of the Keys.

" by the Absolution Service a poor dying criminal is led to think that the Minister's reading a form of pardon gives him a passport to a happy eternity; and the Minister, perhaps, is himself befooled to think that he can pardon sin,—an error which we who know the truth can only look upon with agony, when we think that many, trusting to it rather than to Christ, may find their awful mistake when they open their eyes in hell!" Reference is here made, as I presume, to " the Order for the Visitation of the Sick ;" for other forms of absolution we have not, except the public ones, after confession, in the Service of Communion, and at morning and evening prayer; to neither of which, as is evident, is allusion made. Our thoughts then turn to that most important Office. And here I would observe the great goodness and excellence of our Church, in having provided this, instructing the Minister what he shall say, and the frail mortal, now on the confines of eternity, what he shall hear, in that most solemn and trying hour of his existence. This Service, almost in its present state, and with very few alterations, was drawn up in the reign of King Edward VI., when our Book of Prayer was first published in the English language. Thus it is venerable for its antiquity, and it comes down to us sanctioned and approved by all, whom for the last three hundred years we have esteemed in our land good, excellent, and holy. All these have set to their seal and given their testimony that this Service provided for us is adapted to our nature; becoming beings constituted as we are; and if duly attended to, calculated to make us, if possible, accepted by the Almighty. And shall we disregard their united judgment? Had they not good means of knowing what is the revealed will of Heaven? Were they not all conscious that all tread the same path through life, and that the same most fearful judgment awaits the whole human race? Truly it

is wisdom to pay respect in this, as in all other cases, to the matured judgment of those, who are more able, and perhaps better, than ourselves. It is a case of difficulty which we are considering; and who is of himself equal to it? There is danger lest any be driven to desperation on the one hand, and on the other, there is an equal peril of over-confidence. Against both of these, we are most carefully guarded in the Service of the Church. And is it not a blessing that this is provided for us? It is indeed, and one for which we cannot possibly be too thankful. We are not left, in these our last hours, when every instant is of moment to us, to the will and judgment of any Minister what he shall instruct us; but what will be for our advantage is prescribed. And now let our thoughts turn to that Service.

The Service commences with those words of charity and good-will which the Lord commanded His disciples to pronounce, when, in preaching the glad tidings of salvation, they entered any dwelling: "Peace be to this house, and to all that dwell in it." Next, when the Priest comes into the sick man's presence, he is instructed to bend upon his knees; first, entreat pardon for his own offences; secondly, use that form of prayer which our Divine Lord has taught us to offer to the Almighty; and, thirdly, ask God's mercy and compassion on our brother, who lies sick before him. What could possibly be more comely? What more appropriate? It is acknowledged that it is God alone who can order the unruly wills and affections of sinful men. And while he intercedes for another, the Priest humbles himself also, and testifies that he conceives not himself worthy to appear before his Maker.

After this follow two exhortations. But these are left

discretionary; the Minister may use these, or *other like form*. It is to this part of the Service that I understand Canon LXVII. to refer, where it is written, "When any person is dangerously sick in any parish, the Minister or Curate, having knowledge thereof, shall resort unto him or her (if the disease be not known or probably suspected to be infectious), to instruct and comfort them in their distress, according to the order of the Communion Book, *if he be no preacher;* or *if he be a preacher, then as he shall think most needful and convenient.*" That this is the meaning of the Canon, I quote Bishop Sparrow as a witness. His Book, called a "Rationale or Practical Exposition of the Book of Common Prayer," seems to have been written before that Book received its last additions and alterations; and thus living near the time when the Canons were published, one would fancy, he must have known their intended meaning. "The prayers," he writes, "are all prescribed, but the *exhortation* is left arbitrary to the discretion of the Priest, who can hardly be thought to make a better." These last words of Bishop Sparrow were doubtless not written lightly, and they are worthy of attention. It seems most fitting that the words which the Church has provided be generally used; and in all cases, when the Minister proceeds with the Service, and pronounces absolution, it appears neither safe nor right to depart from them. We may amplify and develop, but in no case must our exhortation be contrary or opposed.

Words of exhortation, then, to the sick person, are provided for us. In the first exhortation, he is reminded of the merciful providence of God, that nothing happens but with His permission, and that all things really tend, if we rightly avail ourselves of them, to our advantage. Despair is driven away, and hope encouraged. "Know you

certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for His dear Son Jesus Christ's sake, and render unto Him humble thanks for His fatherly visitation, submitting yourself wholly unto His will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life." The object of the second exhortation is principally that the afflicted may be armed with patience and resignation. He is reminded of his baptismal promises; that there will be a day of judgment; he is admonished that he examine himself and his estate, both towards God and man; so that, accusing and condemning himself for his own faults, he may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. After these most soothing and excellent exhortations, the Priest is instructed that he question [12] the sick person whether he be sound in the faith; whether he earnestly repent; whether he be in love and charity with his neighbours; whether he forgive all injuries done against him, and he be willing to crave forgiveness, making restitution and satisfaction to the utmost of his power, if he have injured any. He is exhorted to liberality towards the poor, and to settle all his worldly business, that, on the one hand, his relatives may not have trouble and uneasiness after his departure; and, on the other, that his own mind may be at ease, to meditate more

[12] In No. VIII. (August) p. 211, I read, "Your Liturgy takes it for granted, from first to last, that all who outwardly conform to its rites are Christians. In this respect, certainly, it is consistent throughout, for it never inquires into their character, utters not a doubt on the subject; from baptism to burial it uniformly recognizes them as Christians." Is it not evident, however, from the Service on which I am making observations, that in some instances we do make inquiry before we pronounce a blessing?

intently on his present duties and the prospect which is before him.

It is here that the form of Absolution follows. The words are striking: "Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences. And by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Such are the words of our Book of Common Prayer. That the Church attributes this power to her Ministers, Bishops and Priests, but not Deacons, is certain. When a Priest is ordained, he receives his commission, the Bishop saying the following words: "Receive the Holy Ghost for the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful dispenser of the Word of God, and of His holy Sacraments; in the name of the Father, and of the Son, and of the Holy Ghost. Amen." One of the occasions on which the Priest is authorized to exercise this power, is at the visitation of the sick, which we are considering. This form of Absolution is what any and every Priest may use; it is also what the penitent may demand. And now we will proceed and see on what conditions it may be granted.

In the Rubric before the Absolution, it is written, "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this

sort." This Rubric received a slight alteration in A. D. 1662. The words, "if he humbly and heartily desire it," were then added; and those at the commencement recommending confession were before in stronger language. It was an injunction rather than an exhortation[1]. And here I will make a few observations respecting what we learn in this Rubric. It is after confession, and not without confession, that the Absolution is to be pronounced; nay, perhaps further, not without the individual has first passed satisfactorily through the previous searching examination. It may not be used most certainly until the person has made profession of a sound faith; until he has declared, and, as far as man is able to judge, shown himself penitent; not if he harbour ill-feeling against any, nor if he extend not charity, and express himself willing to make restitution and satisfaction according to the utmost of his power, if he have injured any. When the individual has shown himself thus humble and contrite, and still his conscience remains unquiet, so that he scarcely looks for mercy, then, when he relates his guilt and asks for absolution, the Minister is authorized to pronounce it. Surely there is no ground for the charge that we are rash and hasty. The Church does not protrude this doctrine; we do not teach that this "form of pardon is a passport to a happy eternity;" nor that any should "trust to it rather than to Christ." There is not a word in any of our Services which sanctions such a notion[2]. If the Saviour has indeed left any power of

[1] The Rubric was formerly as follows: "Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him after this sort," or "form."

[2] I should have thought that the closing words of this Service, after the words of absolution have been pronounced, would have protected us from any such charge as this. I will transcribe them.— "The Almighty Lord, Who is a strong tower to all them that put

absolution in the Church, when may it be used with safety if not under such protection? And we are left, I think, as any reasonable person will allow, with the following alternative: we must assert either that no such authority was committed by the Saviour to His Ministers; or that whatever other charge may be brought against the Church of England, this at any rate cannot,—that she gives to this an undue importance, and offers absolution when she ought not.

There are two points, which are evident on reading this Service and its Rubrics, and conspicuous as the teaching of the Church. The one is, that we do not hold that oral confession to the Priest, and absolution, are things necessary to salvation. Secondly, we teach that, when resorted to and applied, they are efficacious to our welfare. The Church of England does not teach that these are necessary to our salvation; nor that all her members shall make confession to a mortal of all their sins; nor that they cannot obtain pardon unless absolution be pronounced. This, as writes Hooker, is the teaching of the Church of Rome[3], which requires confession, at least once in every year[4]; but on this point the two Churches

their trust in Him, to Whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other name under heaven given to man, in whom and through whom thou mayest receive health and salvation, but only the name of our Lord Jesus Christ. Amen."

[3] "But by this we see how the papacy maketh all sin unpardonable, which hath not the priest's absolution; except peradventure in some extraordinary case, where albeit absolution be not had, yet it must be desired."—Hooker, book vi. ch. vi. 3.

[4] See Fourth Council of Lateran, Canon XXI.; Council of Trent, Session XIV. Canon VIII.; and also the Trent Catechism: on the Sacrament of Penance, p. 276.

differ. We believe that sins will be pardoned by the Almighty, which have never been disclosed to a Priest[5]; and that many will hereafter find themselves accepted, on whom, while upon earth, the words of absolution have not been said. God will render to every man according to his works. "All men," are the words of the Creed, "shall rise again with their bodies; and shall give account for their own works. And they that have done good shall go into life everlasting; and they that have done evil, into

[5] Confession to a Priest is recommended by the Church of England in some cases, as a preparation for a worthy reception of the blessed Sacrament of Communion. See the exhortation in the Church Service the Sunday or holyday before the Communion is administered. In the first reformed Liturgy of King Edward VI., the words of this exhortation were somewhat different. The following is an extract: "If there be any of you whose conscience is troubled and grieved in any thing, lacking comfort or counsel, let him come to me, or to some other discreet and learned Priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of the Ministers of God and of the Church) he may receive comfort and absolution, to the satisfaction of his mind, and avoiding of all scruple and doubtfulness; requiring such as shall be satisfied with a general confession not to be offended with them that do use, to their further satisfying, the auricular and secret confession to the Priest; nor those also which think needful or convenient, for the quietness of their own consciences, particularly to open their sins to the Priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church." It is a subject of regret that these words were removed from the Liturgy. In this earlier book the form of Absolution, given in the Service for the Visitation of the Sick, was appointed to be used also in *all* private confessions. The exhortation respecting Confession, when and for what causes it should be made, remains much the same; but it seems as though the Absolution were to be pronounced, only in case of sickness. Why this alteration should have been made, I know not, unless it were in hope, that the amendment of the sinner, and the public forms of Absolution, would give him the peace which he required.

everlasting fire." This judgment awaits us all; it, as we know, will be with equity; and many, we trust, will then find themselves accepted, to whom, in this present world, we imperfect mortals can say no more than bid them cherish hope. And now let us consider the second point. We teach that when confession is made, and absolution pronounced, it is efficacious to our welfare. The following is an extract from Cranmer's Catechism, but the words are somewhat stronger than the teaching of the Church in later days. "Good children, give good ear to this doctrine; and when your sins do make you afraid and sad, then seek and desire absolution and forgiveness of your sins of the ministers, which have received a commission and commandment from Christ Himself, to forgive men their sins, and then your consciences shall have peace, tranquillity, and quietness. But he that doth not obey this counsel, but being either blind or proud, doth despise the same, he shall not find forgiveness of his sins, neither in his own good works, nor yet in painful chastisement of his body, or any other thing, whereto God hath not promised remission of sins. Wherefore despise not absolution, for it is the commandment and ordinance of God; and the Holy Spirit of God is present, and causeth these things to take effect in us, and to work our salvation. And this is the meaning and plain understanding of these words of Christ, which .... are written to the intent that we should believe, that whatsoever God's ministers do to us by God's commandment, are as much available as if God Himself should do the same[6]." In this Catechism I should mention that it is taught that there are three Sacraments, namely, Baptism, Absolution, and the Lord's Supper. It was published in the year 1548[7]; but

[6] Instruction of the Keys, p. 203. [7] Ibid. Preface, p. xi.

when the judgment of the Reformers became more matured, they ceased to consider absolution as a Sacrament; and in the Forty-two Articles, which were published in 1552, it is not named as such. The words of one of the Homilies will perhaps explain the reason. These Homilies were published in the early part of the reign of Queen Elizabeth. "With brevity you shall hear how many Sacraments there be, that were instituted by our Saviour Christ, and are to be continued, and received of every Christian in due time and order, and for such purpose as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a Sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sin, and of our holiness and joining in Christ, there be but two, namely, Baptism, and the Supper of the Lord. *For although Absolution hath the promise of forgiveness of sin,* yet by the express word of the New Testament, it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are; and, therefore, Absolution is no such sacrament as Baptism and Communion are[8]." Absolution, then, is not named as a Sacrament for the following reasons: it is not one of those things which are generally, *i. e.* universally—for all Christians—necessary to salvation; and secondly, because it has not the outward sign appointed by the Lord Himself in the New Testament. But its efficacy to relieve men of the burden of

[8] Of Common Prayer and Sacraments.

their offences is not questioned, and we may understand the passage from Cranmer's Catechism, speaking of its power, as representing the doctrine of our Church.

Was, however, such a power committed by the Saviour to the Church[9]? We refer to the sacred volume. By three of the Evangelists it is related that they brought unto our Lord a man sick of the palsy, that "they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. When Jesus saw their faith," the narrative continues, "He said unto him, Man, thy sins are forgiven thee[10]." At this the Scribes and Pharisees murmured. The reason that I bring this passage forward, is to show that our Lord claimed to Himself, "power upon earth to forgive sins." This much is clear and undeniable. And now let us proceed. When the Lord called His twelve disciples and sent them forth, He said unto them, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me[1]." Likewise, when the seventy went forth, "He that heareth you heareth Me; and he that despiseth you despiseth Me; and he that

[9] The Bishops returned answer at the Savoy, A.D. 1661, to objections against the Absolution.—"If the sick person show himself truly penitent, it ought not to be left to the Minister's pleasure to deny him absolution, if he desire it." And again, it was proposed that the form of Absolution should be as follows: "I pronounce thee absolved, if thou dost truly repent and believe." To which the Bishops answered, "The form of Absolution in the Liturgy is more agreeable to the Scriptures than that which they desire, it being said in St. John xx., 'Whose sins you remit, they are remitted,' not 'Whose sins you pronounce remitted;' and the condition needs not to be expressed, being always necessarily understood."—Cardwell's Hist. of Conf. p. 361.

[10] Matt. ix. Mark ii. Luke v. [1] Matt. x. 40.

despiseth Me despiseth Him that sent Me[2]." And again, the evening before the crucifixion, "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me[3]." Surely these words, thus often repeated, convey an important truth: but let us hear His words also after the Resurrection; "Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you[4]." From the above it is very evident that the office, to which our Lord appointed His disciples, was a holy one, and that to them respect is due; yea, and will be paid by every religious mind[5]. But let us hear the authority and power with which they were endued. The Lord had already said unto them, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven[6]; and now, after the Resurrection, He remembers those solemn words, and gives to them that power, which He had promised. "He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained[7]." These words, most assuredly, have meaning. They may be evaded, if we wish not to receive what has been written; but they cannot be otherwise explained. Some power of remitting sins was undoubtedly given to the Apostles; and not to them only, but to their successors also; for our Lord promised to be with them

[2] Luke x. 16. [3] John xiii. 20. [4] John xx. 21.

[5] The apostolical Ignatius writes, "Whomsoever the master of the house sends to be over his own household, we ought in like manner to receive him, as we would do him that sent him. It is therefore evident, that we ought to look upon the Bishop even as we would do upon the Lord Himself."—Ad Eph. c. vi.

[6] Matt. xviii. 18. [7] John xx. 22, 23.

even unto the end of the world. It was a power, perhaps the same as our Lord had exercised upon the afflicted with the palsy, and for claiming which, He had incurred the charge of having spoken blasphemy. There was, indeed, this difference between the case of our blessed Lord and that of any mere human being; our Lord knew the heart, into which no man can look. But that is a difference, rather in the ministering the power, than in the power itself. Some power was undoubtedly given. So it is understood by the Church of England, and so by the ancient Church [8]; and in claiming the right to exercise it with the many precautions provided in our Service for the Visitation of the Sick, the teaching of the Church is in accordance with Scripture, and the revealed will of God.

"For private confession and absolution," writes Hooker, "it standeth thus with us: the Minister's power to absolve is publickly taught and professed [9]." From this ministry, humbly sought and duly exercised, much consolation and peace may be derived. But let us bear in mind that the Priest, to whom we may resort, is but the Minister of God, and he can bestow the blessing only upon those terms which God thinks good, and has given him authority, to grant it. "Grievous sins after Baptism," says Dr. Pusey, "are remitted by Absolution; and the judgment, if the penitent be sincere, is an earnest of the judgment of Christ, and is confirmed by Him. Yet the same penitent has yet to appear before the judgment-seat of Christ, that, according to his sincerity, the Lord may ratify or annul the judgment of His servants [10]." "If the Ministers," are the words of

[8] See Sparrow's Sermon on Absolution.
[9] Book vi. chap. iv. 15.
[10] Sermon I. on Absolution, p. 26.

Cranmer's Catechism, "would enterprise to do contrary to their commission, that is to say, to forgive sins to unrepentant sinners and unbelievers, or to bind their sins and deny them absolution, that be repentant and trust in the mercy of God, then they should not do well, nor their acts should be of any force, but they should deceive themselves and others also[1]." Upon our uprightness, then, and the earnestness of our repentance, it depends whether the ministry of forgiveness and reconciliation shall be to our advantage. Man and the heart of man is like the ground, on the fertility of which it rests entirely whether the good seed sown shall spring forth well. None of God's proffered gifts shall be to us a blessing if we come unworthily. And thus, when the Church holds out to us the blessing of absolution, both as a preparation for a worthy reception of Communion, and in our last hours, before we hear the awful summons of the bridegroom, it is first exhorting us to repentance, faith, and confession. "If thou have offended, now be reconciled; if thou have caused any to stumble in the way of God, now set them up again. If thou have disquieted thy brother, now pacify him. If thou have wronged him, now relieve him. If thou have defrauded him, now restore to him. If thou have nourished spite, now embrace friendship. If thou have fostered hatred and malice, now openly show thy love and charity; yea, be prest and ready to procure thy neighbour's health of soul, wealth, commodity, and pleasures, as thine own[2]." But if any cannot of his own self quiet his conscience, then let him confess aloud, and relate to the Priest his sin. The Minister will not publish to the world the secrets

[1] Instruction of the Keys, p. 198.

[2] Homily on the Sacrament of the Body and Blood of Christ, part ii.

which have been disclosed. "We do straitly charge and admonish him," says Canon CXIII., "that he do not at any time reveal and make known to any person whatsoever any crime or offence so committed to his trust and secrecy, (except they be such crimes as by the laws of this realm his own life may be called in question for concealing the same,) under pain of irregularity." What, then, is our rule respecting oral confession? We do not forbid it, nay, encourage it, under certain circumstances. If the mind of any is at rest without it, then we ask it not; but if a man be not at peace, "if he feel his conscience troubled with any weighty matter," and, as writes Bishop Sparrow, "it should be considered whether every deadly sin be not a weighty matter[3]," then let him make confession. Were people to meditate upon this, and judge of themselves by this most reasonable standard, we should have more confessions than we have; we should have much more confession, and absolution would be sought more frequently. And now, concluding my remarks on this, I would exhort every one to peruse seriously and earnestly the Church Service for the Visitation of the Sick. Much instruction may be derived by all from it. We shall learn how we must live on earth, and provide in time that our closing hours may be in peace. Peace, lasting peace, may be had at the hour of death by those who have stedfast faith in God, who repent them truly of their past sins, and are in love and charity with their neighbours. On such as these it is that, when they desire it, we are authorized to pronounce absolution; and thus giving it, we most solemnly believe that the words which we speak on earth, are heard and ratified in heaven.

VIII. I come now to the eighth and last objection

[3] Rationale.

which I have to notice; it is clothed in the following words: "Lastly, I might condemn its teaching us transubstantiation, its excommunicating good men of other Churches, and its forbidding me to hear the Gospel; but these are nothing to the evil of the Burial Service, which has often been read over the corpse of an atheist, an infidel, a thief, a drunkard, a prostitute, as though it were that of an eminent Christian; and the Holy God is defied to His face by a man, daring to call himself a Minister of Christ, thanking Him for taking a reprobate to glory! What an outrage on religion! What a lie to souls! What a shame to Christ! 'O Father, forgive them, for they know not what they do.' Now can I, as a Christian, belong to such a Church?" Such is the climax. The Church of England is charged, in these words, with teaching transubstantiation; secondly, with excommunicating good men of other Churches, and forbidding persons to hear the Gospel; and thirdly, it is asserted that in the Burial Service, we thank God for taking a reprobate to glory. Two of these charges are utterly without foundation; and the third is a point on which, when the real doctrine of the Church is stated, it will be seen that our conduct is strictly in accordance with what is right. But I will say a few words on each separately, taking them in the order in which they stand.

1. It is said first, that the Church of England teaches Transubstantiation. This is another of those extraordinary cases, which makes one wonder most exceedingly. It might have been as well written, that we worship Juggernaut. Had the writer asserted this, or that we inculcate the principles of the Koran, it would have been as near the truth, and with a greater show of reason. There is scarcely any point, on which the teaching of the Church is

plainer than on this; and if our own words are not to be trusted, we may appeal to the testimony of opponents. Let the Romanist, for example, decide whether we teach transubstantiation. He knows what that doctrine is, and can attest how far the theory of the Church accords with it. With this I might leave the subject, but that the Dissenters dwell upon it; and I find in the September number of the Magazine, the charge repeated. One John H. Barrow professes to show by the Catechism and Homilies, that such is undeniably our teaching. I will, therefore, make some remarks on the passages which he adduces; but first observing, that in what he has written he has flatly contradicted his own self. "I positively maintain," he writes, "that she teaches transubstantiation[4];" and then, having written the word "consubstantiation," he says, that such is the doctrine of the Church of England. TRANSUBSTANTIATION is the doctrine of the Church of ROME; CONSUBSTANTIATION was taught by LUTHER.

The question before us is, does the Church of England teach transubstantiation? No; we answer, she expressly condemns it, and says that it must not be taught. The following are the words of Article XXVIII.: "Transubstantiation, (or the change of the substance of bread and wine,) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." Transubstantiation, we may remark, is here defined to be a "change of the substance of bread and wine;" and accordingly, Bishop Ridley writes that if the substance of bread remain, and

[4] Page 238.

such is "the material substance of the Sacrament," then "there is no such thing in deed or in truth, as they call transubstantiation [5]." Before we proceed, however, it may be well that we define, and have some definite notions what is consubstantiation; for, as I have observed, when the one charge is found to fail, they straightway bring the other against us. "Consubstantiation," then, is, to adopt the words of Waterland, "the receiving the natural flesh and blood of Christ into our mouths, together with the symbols [6]." The difference between the two is thus described by Hooker: "To consubstantiate, is to incorporate Christ with elements sacramental; to transubstantiate, is to change their substance into His [7]." Consubstantiation, I have written, was taught by Luther; and it seems that Dissenters make objections to his teaching also. It is not my intention, however, to defend the theories of Luther. I believe consubstantiation [8] to be as far removed from the teaching of our Church as transubstantiation, though for many and obvious reasons it has not been so prominently condemned. "A right notion of what is meant by transubstantiation," are the words of Dr. Pusey, "is of the more importance to us, because there is no more common hindrance to the reception of the true doctrine of the Holy Eucharist, than the confused ideas prevalent about it. Nothing is more common than for any high statements of that doctrine to be attacked under the name of transubstantiation or consubstantiation. Persons acknowledge in act (there is reason to trust) what they dare not realize in words. They rightly dread the gross and carnal doctrine, rejected by our Church as transubstantiation; they rightly

[5] Against Transubstantiation, Eucharid. Theol., vol. i. p. 72.

[6] On Eucharist, ch. viii. 2. [7] Book v. ch. lxvii. 2.

[8] See explanation after the Communion Service; also Art. XXIX. A.D. 1552.

shrink from that of consubstantiation, as being an approach to it; and more justly might they reject both doctrines, as novel, unauthorized, and rationalizing ways of explaining the mode of Divine mysteries, 'how can these things be[9].'" And now I will proceed, and see how far either of these seem countenanced by the language of our Church.

In Article XXV. the Sacraments are defined to be, "certain sure witnesses and effectual signs of grace and God's good will towards us, by the which (*per quæ*) He doth work invisibly in us; and doth not only quicken, but also strengthen and confirm our faith in Him." In the words of the Church Catechism, *a sacrament* is "An outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof[10]." There are two parts in a sacrament: there is, first, the outward visible sign; and, secondly, the inward spiritual grace. What we learn in the Catechism respecting this, I would sum up as follows: The outward part of a sacrament, which we see, and is perceptible to a stranger who may be present, is a sign or token; by which we know, that an inward spiritual grace, peculiar to the Sacrament, is imparted to the person who receives it: this which is before us, was appointed by our Lord Himself, to be a means, or channel, through which we obtain that grace; and it is also a pledge, or sure token and assurance, by which, in after times, when our minds revert to the solemn circumstance, we may feel certain, and all doubt be removed, that the blessing has been really

[9] Letter to Dr. Jelf, p. 43.

[10] This part was added to the Catechism at the Hampton Court Conference, A. D. 1604.

given[11]. The definition in the Homily is also similar; where it is said, that the outward sign has a promise of

[11] "Sacraments are *applications* of *God* to men, and therefore are properly His *instruments* of conveyance, His appointed *means* or *conduits*, in and by which He confers His graces. Gospel duties are the *conditional causes* of spiritual blessings, while sacraments are properly the *instrumental* conveyances. Neither *repentance*, nor *faith*, nor even sacraments, considered merely as *duties*, or as *acts* of ours, are properly *channels* of grace, being, as I said, *conditions* only; but sacraments considered as *applications of God to men* are properly *channels* of spiritual benefits. This is a distinction which ought carefully to be heeded, for the right understanding of the difference between *sacraments* and *duties*.... The Eucharist is an *actual* communion, wherein God *gives* and man *receives* at that instant, or in the very act. Such being the *nature* and *use* of this *Eucharistical* Service, in *divine* construction, and by *divine* appointment, it is manifest from thence, that it carries in it the force of a *promise*, or *contract*, on God's part, that fit qualifications supposed on *our part*, this Service shall never fail of its *effect*, but shall be to every *worthy receiver* like a deed of conveyance, instrumentally investing him with the *benefits* of Christ's death, for the time being; and *to the end* also, if he *perseveres* to the end."—Waterland on the Eucharist, ch. viii. 7. "This is therefore the necessity of sacraments. That saving grace which Christ originally is or hath for the general good of His whole Church, by sacraments He severally deriveth into every member thereof. Sacraments serve as the instruments of God to that end and purpose, moral instruments, the use whereof is in our hands, the effect in His; for the use we have His express commandment, for the effect His conditional promise: so that without our obedience to the one, there is of the other no apparent assurance, as contrariwise where the signs and sacraments of His grace are not either through contempt unreceived, or received with contempt, we are not to doubt but that they really give what they promise, and are what they signify. For we take not Baptism nor the Eucharist for bare *resemblances* or memorials of things absent, neither for *naked signs* and testimonies assuring us of grace received before, but (as they are indeed and in verity) for means effectual whereby God when we take the Sacraments delivereth into our hands that grace available unto eternal life, which grace the Sacraments represent or signify." — Hooker, book v. ch. lvii. 5.

spiritual blessing annexed. In these definitions, we observe, that not one word is said how the blessing is communicated: it is given, and it is inward and spiritual; but how, we know not. The outward sign cannot be converted into the thing signified, (which applied to the Eucharist, would be transubstantiation,) for then there would be but one part; and the very idea of a sacrament would be destroyed. Nor can the grace be joined to the outward sign, (which would be consubstantiation,) for then, though it would be spiritual, it would be outward also, as well as inward. But why should men be anxious to know precisely, how God bestows His gifts? If He really give them, shall we refuse the blessing, because our inquisitive searchings are not satisfied? Among ourselves, have we not often proceedings very similar? May not a gift, or valuable possession, be conveyed from one person to another by means of some outward sign? What is the nature of a will, or title-deed of an estate? Cannot a few words on parchment give possession? But who would say that the parchment, therefore, had lost its nature; that it was no longer such, but had now become the estate itself, and was converted into land and houses, and woods and rivers? or again, who would consubstantiate it, and say, that the estates were laid upon the table, or carried in a bag, together with the document which conveyed them? Such, also, is the doctrine of the Church with reference to the Sacraments; they are outward and visible signs, by means of which God bestows His grace; but more than this, we neither know nor care to ask. To receive the blessing is sufficient for us, and we dare not speak, as though we bound our God to either this or that.

Having seen what the idea of a sacrament is in itself,

there is not need that we dwell long upon what is the nature of each sacrament in particular. Whatever we may esteem it, it is evident that neither of them can break through the general law, which is common to both; and whatever it may seem right for the Dissenters to insinuate respecting the divines by whom our Services and Formularies have been drawn up and sanctioned, that they knew not what they taught; but now said one thing, and now another; we, who are Churchmen, have this confidence in them, not only that they were not persons such as this, but that they were men to be had in honour. They were learned theologians, well conversant with the Sacred Volume, and, in most instances, attained to the correct interpretation. And now I will examine the passages which are adduced, to prove that the Church teaches one of the following, either transubstantiation or consubstantiation.

The first passage which John H. Barrow brings forward to prove his assertion, is from the Homily concerning the Sacrament of the body and blood of Christ. He has neither quoted it correctly, nor understood the meaning. In the Homily it is written thus: "Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent: *But*, as the Scripture saith, *the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of His death, yea, the communion of the body and blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghost (the very bond of our communion with Christ) is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win their bodies a resurrection to immor-*

tality." In the above words the blessings to be derived from a worthy communion are enumerated: the Lord's Supper is said to be, not a bare sign, *i. e.* a sign which has no blessing to answer to it; not a vain ceremony, in other words, not a ceremony which does not profit; not an untrue figure of a thing absent—no, it is an assurance of something present, and that not a false one; but one on which we may rely, that the mercy sought for is indeed held out. There is not, however, one word in this passage, which intimates in any way, how the blessing is conveyed. There is not a syllable which countenances, in the very least, either transubstantiation or consubstantiation [1]. So far from its being said, that on consecration the bread and wine change their nature and substance, which is transubstantiation; on the very contrary, they are called "the bread and cup of the Lord;" and in a few lines lower down, in the same page, we read that persons should "covet after this *bread* and continually thirst for this food." The word "sign," also, which is applied, designates its sacramental nature [2]; and that

[1] Transubstantiation and consubstantiation, it must be remembered, are modes of explaining how the blessing is given by the Saviour in the Eucharist. They are not questions, *what* blessing is granted, but *how* it is conveyed. The words of Hooker are to the point, book v. ch. lxvii. 6: "All agree that by the Sacrament Christ doth really and truly in us perform His promise, why do we vainly trouble ourselves with so fierce contentions, whether by consubstantiation or else by transubstantiation the Sacrament itself be first possessed with Christ or no?" And again (7), "It is on all sides plainly confessed, first, that this Sacrament is a true and real participation of Christ, who thereby imparteth Himself even His whole entire person *as a mystical Head* unto every soul that receiveth Him, and that every such receiver doth thereby incorporate or unite Himself unto Christ as a *mystical member* of Him," &c.

[2] "In a sacrament it is requisite, first, that there be some outward sign representing spiritual grace; whereas if the bread be

term would not most assuredly have been used, if it were supposed that the elements had undergone a change such as that called transubstantiation. But, it may be said, is not consubstantiation inculcated? Pray let persons determine which charge they urge; and when they have brought it, and it proves untenable, not hastily change their ground and bring another. If we teach "consubstantiation," then it is evident that we do not favour "transubstantiation," and *vice versâ*. The two cannot be held together. Those who agree with Luther, and teach consubstantiation, affirm that what we eat in communion is *bread*, and what we drink is *wine;* but he who holds with the Romanist, and believes in transubstantiation, maintains that, notwithstanding what it seems, we do *not* eat bread; and though we might, trusting to our senses, believe it otherwise, what we drink is *not* wine. We cannot hold them both. And now, having seen that the one charge is groundless, we will examine whether our adversary can maintain the other. It does not require much ability to perceive, that consubstantiation is not taught in

really changed into the body of Christ, there is no outward sign at all in the Sacrament, there being nothing else but the body and blood of Christ, which are not signs, but the thing signified. Nay, as St. Augustine observes, the signs themselves are the sacrament, and therefore where there is no sign there can be no sacrament. And so by depriving this sacred ordinance of its outward signs, they degrade it from being a sacrament, making it to have nothing of the nature of a sacrament in it. And, therefore, if they will still hold that by the words of consecration the bread and wine are substantially changed into the body and blood of Christ, let them cease to call that holy action any longer a sacrament, and name it, *the body and blood of Christ;* for, according to their opinion, there is nothing in it but the body and blood of Christ. So that it is plain, that by this doctrine the nature of a sacrament in general must be destroyed, or this Sacrament in particular must be expunged out of their catalogue of sacraments."—Beveridge on Art. XXVIII.

the Homily referred to. It is, indeed, taught that there is a real presence, and a communion, *i. e.* communication or partaking of Christ, in this sacrament; but that presence *may*, and is, in fact, explained to, be in the soul of the recipient. John H. Barrow has evidently not understood the meaning of the words which were before him. He writes that the body and blood of Christ are said to be "united to the bread and wine by a marvellous incorporation." But, in fact, no such thing is said, as any one will perceive, who will carefully peruse the passage. The words, "in a marvellous incorporation," are not spoken of any union between the elements and the Saviour; but to a union which is wrought through faith, by the assistance of the Holy Ghost, of the body and blood of Christ and the souls of the faithful. We have now seen the very gross mistake into which this person has fallen; and the futility of the grounds on which he builds his positive assertions: and it is not necessary to say more. There is nothing in the words from the Homily which we have been considering, which can be perverted to countenance consubstantiation.

And next, this same John H. Barrow appeals to the Church Catechism to make good his assertion, but with as little success. Can transubstantiation agree with the answer returned to the question, "What is the outward part or sign of the Lord's Supper?" "*Bread and wine*," it is responded, "which the Lord hath commanded to be received." Need I add, that this is not transubstantiation, which says that they are *neither* bread *nor* wine. This then deserves not any further observation. And is consubstantiation taught in the next response? Barrow is doubtful whether something wrong is not inculcated here: "The body and blood of Christ, which are verily and indeed

taken and received by the faithful in the Lord's Supper." But these have no reference whatever to either transubstantiation or consubstantiation. We are here taught what is the inward grace of the Sacrament; but it is not said how or in what manner that blessing is conveyed. Any one, whose mind is not much obscured, will easily perceive the difference between the two. It is no less than this,—the one is, what is the *nature* of a gift which is bestowed; and the other, what is the *mode* in which that same *is given*. Having now shown abundantly that the Church does not teach transubstantiation, I proceed to the next charge which is brought against us. It is,

2. That we excommunicate good men of other Churches, and forbid men to hear the Gospel. To this I answer, that we forbid no man to hear the Gospel; nay, we do every thing in our power to provide that it be preached with faithfulness. We guard our flocks against perversion, and warn them against those who teach what we most firmly believe and are convinced is error. But, it is said, we excommunicate good men of other Churches. I presume this means that we excommunicate Dissenters. It would be much more correct to say that they excommunicate themselves. What but excommunicating themselves is setting up places of worship in every direction, calling men to them, and enticing as many as they can from communion with the Church? Does not he excommunicate himself, who says that he cannot with safety join in the Church Service? Surely persons who act in this way cannot complain or think it hard that we take them at their word, and hold them excommunicate. Let me not seem, however, to suppress or understate the doctrine of the Church; I would rather that her voice should be fully heard and recognized. It will not be disregarded, I trust,

by any of her children, therefore I avow it plainly; we do count some persons excommunicate. According to our Canons, the whole body of Dissenters in our land are *ipso facto* excommunicate. The following is Canon IX., to which there are many similar in tone: "Whosoever shall hereafter separate themselves from the communion of saints, as it is approved by the Apostles' rules in the Church of England, and combine themselves together in a new brotherhood, accounting the Christians who are conformable to the doctrine, government, rites and ceremonies of the Church of England, to be profane, and unmeet for them to join with in Christian profession; let them be excommunicated *ipso facto*, and not restored, but by the Archbishop, after their repentance, and public revocation of such their wicked errors." In other of the Canons, Impugners of our public worship[3], of our Articles[4], our rites and ceremonies[5], our Church government[6], and form of consecrating Bishops and ordaining Priests and Deacons, are in like manner censured. In making these Canons, the Church acted, undoubtedly, as was right, and but exercised the power, with which she had been entrusted by her Master. The Church provides for her members a form of worship which will be accepted by the Almighty; she invites them to avail themselves of it; and she warns and guards them against danger, should they reject it, or rashly make schism in the body. It is in mercy that the Church has thus expressed her judgment; for we know that schism is a deadly sin. The Dissenters are grieved at this, because it accuses them of error. Surely it would be more becoming and humble in them to suppose it possible that such may be the case. These cannot consistently object to our reproving persons who are disorderly, and

[3] Canon IV. [4] V. [5] VI. [6] VII.

will not submit to our appointed discipline. Are not they themselves liberal in their censures against all who walk not as they desire? Would they receive amongst them persons whose opinions were contrary to what they themselves profess? But I will not endeavour to support the Church doctrine by any such analogy; it is the power which has been committed to her by the Saviour, which the Church exercises. And to Churchmen I would say, and that most sincerely, that these Canons were not drawn up without much care and forethought, and they are worthy of our attention. They were compiled by good and holy men, who were well acquainted with the Word of God, and from them let us derive instruction; yea, let us learn, for such knowledge is much wanted, what we ought to think of the many separations which are around us. We are guarded against error, and if we fall notwithstanding, whom have we to blame but our own selves? the fault is entirely ours, and we are inexcusable. The sin is wilful, and the charge may with equity be brought against us, "that we prefer darkness to light."

3. I must say a few words respecting the Burial Service. The Dissenters say, that we "thank God for taking a reprobate to glory," and "repeat over his dust the assurance of his resurrection to eternal life[7]." This is not correct; we do no such thing, as I call every one who has ever been present at that most impressive and solemn service to attest. We do not say of any, whose mortal remains we commit to the earth, ashes to ashes, dust to dust, that they are gone to glory. We believe, it is true, and we there express our confidence, that *there is* a life beyond the grave, and there will be *a* resurrection of the just. But

[7] No. VIII. August, p. 211.

this is not saying of any particular person who is taken from us, that he is among the blessed. The words we utter when the earth is cast upon the coffin, are expressive of our own belief, "We commit his body to the earth, in sure and certain hope of the resurrection to eternal life." The whole Service, from the first words when we advance to meet the funeral at the gate, until the body is consigned to its last rest, is one multiplied expression of *our own* confidence, that there will be a general resurrection; and we at the same time acknowledge our sense of the vanity and comparative worthlessness of the things of this present life; and, looking forward to the future, we conclude with those most cheering words of Holy Writ, "I heard a voice from heaven, saying unto me, Write, from henceforth, blessed are the dead which die in the Lord: even so saith the Spirit, for they rest from their labors."

After this the tone of our language changes; and our thoughts turn rather to our own selves and prospects. We first invoke the Holy Trinity, Father, Son, and Holy Ghost, to have mercy upon us. Next we say the Lord's Prayer; and now our words are adapted to the occasion, for which we are called together. In the first prayer, we acknowledge the mercy and goodness of God towards all His servants; and that for those who are departed in the Lord, He has love and happiness in store. The ways of God are upright; and we praise Him, though it may have been grief and sorrow to us now, that He has taken our brother hence. All things, we know, are ordered by His will, and for every occurrence it is meet that we be thankful. Such is the subject of our prayer, concluding with the following words, beseeching Him, "shortly to accomplish the number of His elect, and to hasten His kingdom; that we, with all those that are departed in the true faith

of His holy name, may have our perfect consummation and bliss both in body and soul in His eternal and everlasting glory."

Here follows the Collect, in which we, in the first place, give glory to God for His great mercy towards us; and secondly entreat, that we may be enabled so to serve Him here, that when our course is ended, we may attain to happiness. It is here that words occur, to which objection has been raised: "as our hope is this our brother doth." Perhaps they are those words, to which the Dissenters more particularly allude. But let them be read and meditated on. It is not said, that the departed is in peace; no, there is but a hope expressed that such may be the case. "There are very different degrees of hope," writes Wheatly, "the lowest of which is but one remove from despair[8]." Can the expression of hope then be interpreted as though it were the assertion of a fact? But if the person who is removed has been a reprobate, as is described, who has shown no signs of penitence and contrition, does the Service encourage us in the least that we have hope, if we follow the example? No; the blessing is said to be for those that *die in the Lord*; the spirits that live with Almighty God are of those that depart hence *in the Lord*, and are found faithful; the perfect consummation and bliss is for them that are departed *in the true faith of His holy name*; the peace and rest in death, are for those who have *lived a life of righteousness*. And if we express a hope over the departed, even though we fear that there is little ground for hope, shall any be offended? Suppose we were to omit these words, who would be more edified? It is not for us to say of any,

[8] On Common Prayer, ad loc.

that for them there is no hope. Of all things let us be careful not to pass harsh judgment upon others. When any are moved out of this world, they stand before another judgment-seat; thither shall we also all of us be one day summoned; and uncharitable conduct towards any now, will then render us unfit to obtain mercy. What then is our teaching? Whilst men are upon earth, we warn them against sin, guard them against danger, and show them the path on which they ought to walk; but when any are departed, it is for us to remain silent. I do not mean to say that this Service of the Church is not sometimes used, when, possibly, it ought not. It is intended, as is evident, solely for members of the Church; and on those who die excommunicated, *i. e., majori excommunicatione*, or have laid violent hands on themselves, we are forbidden to read it. Our discipline, we acknowledge, is lax, owing to varied circumstances; and annually we express desire that it may be stricter. Consequently, as I have said, we often admit to our services persons, who appear not as worthy as we could wish. Far, far, however, be it from the mind of any of us, that we may ever see the day when we should pry into, and endeavour to judge, the secrets of the heart. Men, yea the most discerning, may easily be deceived. Of this, I should imagine, Dissenters must be well aware. It is the expressed object of many of their schemes, that they may separate the evil from the good. But how vain is the attempt! and who is there that cannot testify, that they obtain not what they long for? An ability to judge unerringly concerning the state of others, has not been given by God to man; and when any attempt to do so, the result seems almost certain; it tends to spiritual pride; to make some self-righteous, and others hypocrites, on the one hand; and on the other, it results

in uncharitable feeling, and harsh and unwarrantable judgment towards our fellow-creatures.

I have now finished my observations upon the Dissenting Periodical which has come before me. Believe me, it has been with no pleasure that I have exposed the many errors and misrepresentations which I have met with. How very often have we seen our adversaries accusing us of what we do not hold! With what little faithfulness have they quoted documents, when they seem actually to have been before them! May God forgive them the much false witness which they have borne against us! May all Church people unite in earnest efforts and fervent prayer to God, that those who are blindly led astray by such false teachers may be delivered from their bondage! The falsehood alone, of which they have been guilty, testifies abundantly that their way is evil, and that it is not the Holy Spirit which guides their counsels. "This is true," writes the martyr Ridley, "that the truth neither needeth nor will be maintained with lies. It is also a true common proverb, that it is even sin to lie upon the devil. For though, by thy lie, thou dost seem never so much to speak against the devil, yet in that thou liest indeed, thou workest the devil's work, thou dost him service, and takest the devil's part[9]." The falsehood, of which they have been guilty, alone condemns them; it is, however, to the Churchman, a beacon and a landmark, writing the word ERROR upon the foreheads of our accusers. It is painful to write such words as these, but the case demands it. I dwell not upon this, however, lest I should produce hatred or ill-feeling in the

[9] Against Transubstantiation.

breast of any. Towards all I would wish that nothing but kindness should be extended. I myself live, as you and all my parishioners are aware, on the most friendly terms with all around me; there is not an act of assistance and good will, which I would not extend, if in my power, to all and any, however they differ from me in belief. But having said this, I must also add, that with their religious principles I can have no sympathy. I do not wish, nor should I dare, to judge them. To their own Master they stand or fall. And yet of this I am convinced, that the way and system of the Dissenters are not in accordance with the revealed Word of God; and feeling this, I give to you, and also all my parishioners, a most solemn caution against being led astray by them; assuring you, most affectionately, that though you may not be yourselves able to see wherein the evil lies, every thing which is not conformable to the revealed Word of God must necessarily be sin. And now I draw my Letter to a conclusion, adding a few observations, how we must all live that we may please God, and provide that He, whom we now serve and worship, may be our God in love and mercy throughout eternity.

First, what religion does it behove us outwardly to profess? The following answer is returned in the New Testament. "The Lord added to the Church daily such as should be saved[10];" *i. e.* those who were placed in the way of salvation, The Church, then, is our path, our door, our way to Life. In the Church is union with the Saviour: apart from her we know not how the Spirit can be granted. The Dissenters teach that out of the Church there is no salvation; this we have seen above, and also

[10] Acts ii. 47.

that they have altered the meaning of the word "Church," that they may seem themselves not to be without the fold. But most certainly they are very much in error. The Church is one; not many. The Church is like a human body; one altogether, but having many members. It is like a temple, composed of many stones, but one building; like a plant, with many branches, but one vine. Every branch of the Church should teach the same eternal truth, and all speak the same thing; there should be no schism or division, but all should live in peace, extending charity and good will towards each other. That through the pride and wickedness of man, Christendom is not thus:— that the east is set against the west; and, again, that the west is divided against itself; how all this came about, it needs not that I now mention. The Church, of which we are members, was planted in our land in very early times, either the days of the Apostles, or those immediately succeeding. But on these things I have already made remarks. The Church of England is the religion and branch of the Catholic Church, which it is our duty to obey; and while we claim for her reverence and esteem, it is, believing that she is in no point in vital error, and showing that she is in every way deserving of regard.

What is it which we seek? Is it not holiness upon earth, and eternal life hereafter? And who shall despair of attaining to that blessed consummation, who shall have conducted himself according to the directions of our Church? What single thing is there which is unlawful or contrary to God's Word that we inculcate? We have our varied services, for both public and private occasions. There are Morning and Evening Prayers, Services for the Sacraments, both as they may be administered publicly and in private. In the Church Catechism we learn the nature of

the covenant which in baptism we made with God. We have humble confessions at the beginning of Lent, and an especial service when any are weighed down with sickness, and expect hourly to be summoned to meet their God. And do we keep our flocks in ignorance? No; we exhort all that they read and meditate on the sacred volume, which we have translated, and print cheaply, that it may be more easily circulated amongst us. We read the Holy Scriptures, and explain their meaning to the best of our ability. We present to all the members of our Church well-selected prayers to God, and show them how they may offer praise acceptably. There is not a circumstance in life for which the Church does not provide. "Certain it is," writes Bishop Jeremy Taylor, "that there is no part of religion as it is a distinct virtue, and is to be exercised by interior acts and forms of worship, but is in the offices of the Church of England. For if the soul desires to be humbled[1]," &c. And again, in another place, "What can be supposed wanting in order to salvation? We have the Word of God, the faith of the Apostles, the Creeds of the primitive Church, the Articles of the four first General Councils, a holy Liturgy, excellent prayers, perfect Sacraments, faith and repentance, the Ten Commandments, and the sermons of Christ, and all the precepts and counsels of the Gospel. We teach the necessity of good works, and require and strictly exact the severity of a holy life; we live in obedience to God, and are ready to die for Him, and do so when he requires us so to do; we speak honorably of His most holy name, we worship Him at the mention of His name, we confess His attributes, we love His servants, we pray for all men, we love all Christians, even our most erring brethren; we confess our sins

[1] On Liturgy, Preface 37.

to God and to our brethren whom we have offended, and to God's Ministers in cases of scandal or of a troubled conscience; we communicate often, we are enjoined to receive the holy Sacrament thrice every year at least; our Priests absolve the penitent, our Bishops ordain Priests, and confirm baptized persons, and bless their people and intercede for them; and what could here be wanting to salvation[2]?" Such is our Church, and such the nature and character of her Services. There is every thing which we could desire, and all is calculated to promote the eternal welfare of those who sincerely and humbly partake in them. O that all would be persuaded fully to avail themselves of these blessings! If we be indifferent about His service, may not God be tempted to remove His mercy from us? It is a fearful thought, that through our unworthiness we may cause God to depart from us, and we may be left destitute. It ought to be our great delight to attend punctually and regularly at all the Services in the Sanctuary. Shall we seek the gold that perishes, and neglect eternal treasures? No, let us be earnest in religion; it is a case of life and death. We are engaged in a contest; if we be off our guard, our enemy will prevail. We run in a race; if we loiter, we shall be left behind. Let us serve God diligently, for from Him we hope to receive everlasting life. Whenever the Church is open, be it Sunday, morning or afternoon; Ash Wednesday, Passion-week, Ascension-day, let us all meet together to worship God. I will gladly multiply the Services, if my parishioners desire it and show zeal; and daily shall our sacrifice of prayer and praise ascend to the Almighty. "Let it be your care," writes the Apostolical Ignatius, "to come more frequently together to the praise and glory of God.

[2] Letter I. to a Person Seduced to the Church of Rome.

For when ye frequently meet together in the same place, the powers of Satan are destroyed, and his mischief is dissolved by the unity of your faith[3]." Of all things let Christians rejoice to partake of the Lord's table. That "bread," are the words of that same Father, "is the medicine of immortality; our antidote that we should not die, but live for ever in Jesus Christ[4]." The service of God should be our great delight, and that we may always appear worthily before Him our greatest care. It is not, however, a mere outward appearance, and calling ourselves by God's holy name, that we desire; but that all, not forgetting these, should conduct themselves according to their profession. "Not every one that saith unto Me," are the words of our Master, "Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven[5]." St. James writes, "Not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed[6]." It is true that the Church is the revealed way to heaven, and that out of the Church there is no promise of salvation. I would have all remember this, but let not any mistake its meaning. Let not any think, because they are members of the Church, therefore nothing more is required of them, and they may now rest at ease; no, persons may have attended in the Sanctuary, listened to our discourses, and joined in Common Prayer and partaken in the Sacraments, who shall not find themselves hereafter accepted. We must improve the talent[7] and pound[8] which have been committed to us; we must keep our lamps burning[9]; we must have on the wedding garment[10]. While thus we live, keeping our baptismal promises, renewing continually the covenant, and receiving help from God, al-

[3] Ad Eph. xiii. [4] Id. xx. [5] Matt. vii. 21. [6] James i. 25.
[7] Matt. xxv. [8] Luke xix. [9] Matt. xxv. [10] Id. xxii.

ways on the watch, distributing liberally to the needy, and, by abstinence and fasting, keeping our bodies in subjection, we may rest at ease. This is our course, and while we stedfastly pursue it, our consciences may be quiet, and we may have firm and stedfast hope that God will pardon our backslidings; that He, who has begun a good work in us, will keep it unto the end; and that the religion which we have professed on earth, will be to us indeed a blessing, glorious in His Church triumphant, with all saints and angels, in His most holy presence, throughout the countless ages of eternity.

I have finished my Letter; time passes on; our race will soon be run; let us then now, whilst the season of our probation lasts, live all at peace with one another. "Nothing is better than peace," says Ignatius, "by which all war both spiritual and earthly is abolished[1]." Let us pray earnestly one for another; let us extend brotherly love and charity. My earnest prayers are offered daily for my parishioners, and I ask their earnest prayers in return. Pray for me, that I may have strength and courage to perform faithfully the arduous duties of the holy office committed to me. Pray for me, lest when I have preached to others, I myself may be a cast-away. I remain ever,

Your affectionate Friend and Pastor,

G. B. SANDFORD.

[1] Ad Eph. xiii.

To Mr. Sam. Buckley,
Churchwarden of Church Minshull,
February, 1847.

Gilbert & Rivington, Printers, St. John's Square, London.

BY THE SAME AUTHOR.

I.

A LETTER to the HONOURABLE and REVEREND GEORGE SPENCER, On the Subject of his Conversion to Romanism. 1840.

II.

A DIVINE COMMISSION necessary to the Minister of Religion. A Sermon. 1840.

III.

QUESTIONS and ANSWERS on the CHURCH CATECHISM. 1841.

IV.

The DOCTRINE of REGENERATION Considered. 1843.